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HERODOTUS

BOOK III

EDITED WITH INTRODUCTION AND NOTES

BY

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PREFACE

For a single book of Herodotus to read in school, probably the third is as suitable as any. It is of a more manageable length than the first, less difficult than the second or the fourth, and more complete in itself, as well as more varied in its contents, than any of the later books. The interest of the main narrative is well sustained, and the episodes of Polycrates and Periander are among the best in Herodotus.

In preparing this edition it has been assumed that those who are to use it know nothing to begin with either of the dialectical forms or of the special syntax of Herodotus. The difficulty of dialect will probably not be found serious. The Lexicon will supply nearly all that is needed, but it has been thought desirable to classify the forms of inflexion, so as to supply an Accidence for the dialect, for reference wherever there is

variation from the forms given in the ordinary school grammars. With this to go by, the learner need have no confusion or uncertainty, and he may be strengthened as well as widened in his grammatical knowledge by comparison of the various forms.

In the notes I have drawn illustrations as far as possible from the third book: where other books are referred to the passage is generally quoted.

I have to acknowledge obligation principally to the editions both critical and annotated of Stein, and also to those of Abicht, Krüger, and Bähr. The account of the dialectical forms is based on that of Stein. Rawlinson's notes have sometimes been found useful, and from him too are taken the extracts from the Behistun Inscription.

INTRODUCTION

Life of Herodotus.

HERODOTUS was a native of Halicarnassos in Asia Minor, a colony of the Dorian city of Troizen. He was born about 484 B.C. His father's name was Lyxes, and his family was a distinguished one, including among its members the poet Panyasis, who was either his uncle or his cousin. In consequence of political troubles he left Halicarnassos and lived for some years at Samos, a fact which accounts for the prominence given in his history, especially in the third book, to Samian affairs. He is thought also to have resided at Athens for some time, and he was personally acquainted with the poet Sophocles. Finally he settled at the Athenian colony of Thurioi in Italy. His travels were very extensive, as we gather from the notices of them in his history: from these we know that he visited Assyria and Babylon, Egypt (going up the Nile as far as Elephantinē), Phenicia, Scythia, and Colchis, besides nearly all parts of Hellas. Little more than this is known of his life, and the date of his death is uncertain.

His history.

The history of Herodotus (at present divided into nine books) has for its main subject those relations

between the Hellenes and the "Barbarians" (that is, the non-Hellenic nations, especially Asiatics), which culminated in what are called the Persian Wars; but it also contains descriptions of the chief countries (outside Hellas) which the Author has occasion to mention, as well as of their inhabitants, and very much miscellaneous matter which has little or no bearing upon the main subject. The Author professes that it is part of his plan to seek occasions for such additions; and his object no doubt was both to add interest to his narrative and to embody in his work the results of his own extensive travels and varied researches.

Contents of Book i. In the first book, after briefly dismissing the earlier disputes between Hellenes and Barbarians (ch. 1–5), the Author points to Crœsus, king of Lydia, as the first Barbarian who made conquest of Hellenes (ch. 6), and this introduces an account of the Lydian monarchy and of its relations with the Hellenes (ch. 7–55). The alliance of Crœsus with the Spartans gives occasion for sketches of the origin and history of the Athenians and the Spartans (ch. 56–78). The conquest of the Lydian kingdom by Cyrus and the Persians (ch. 71–91) leads to a history of Asia under the Medes (ch. 95–106), an account of the birth and bringing up of Cyrus (ch. 107–122), and of the transference of power from the Medes to the Persians (ch. 123–130), whose religion and customs are described (ch. 131–140). Then follows the conquest of all the Hellenes of Asia by the Persian generals (ch. 141–174), and then the capture of Babylon by Cyrus himself, with an account of Babylon and of the history and customs of the Babylonians (ch. 178–200). The first book ends

with the expedition against the Massagetai and the death of Cyrus (ch. 201–216).

The second book tells first of the accession of Cambyses, the son of Cyrus, and of his resolution to invade Egypt (ch. 1). This leads to a full description of the land of Egypt and of its inhabitants (ch. 2–98), with a history of Egypt from the earliest times to the reign of Amasis, who was contemporary with Cyrus, and an account of the chief monuments (ch. 99–182). Book ii.

The third book opens with an account of the causes which led to the invasion of Egypt by Cambyses (ch. 1–4), and proceeds to relate the conquest of Egypt, the expeditions attempted against the Ethiopians and Ammonians, and the subsequent doings of Cambyses in Egypt (ch. 7–38). Then follows the history of the contemporary affairs of Samos, the power of Polycrates and the expedition of the Lacedemonians and Corinthians against him (ch. 39–60). Returning to the main narrative the historian tells of the revolt of the Magians and the death of Cambyses (ch. 61–66), and then of the conspiracy against the Magians resulting in the accession of Dareios (ch. 68–88). After this follows a list of the provinces or "satrapies" of the Persian Empire and an account of the revenues derived from each (ch. 89–97), and the mention of the Indian tribute of gold leads to a description of the nations of India (ch. 98–105), and then to a general review of the products of those lands which are most distant from Hellas, which is regarded as the centre of the inhabited world (ch. 106–116). The history returns to Samos, and the events leading to the death of Polycrates are narrated (ch. 120–125): then follows the story of Demokedes Book iii.

of Crotōn, and how his influence led to the exploration of the coasts of Hellas by the Persians with a view to an invasion, which however for the present is deferred (ch. 129–138). After this comes the conquest of Samos by the Persians (ch. 139–149), and finally the revolt of Babylon and its capture by Dareios (ch. 150–160).

Book iv. The contents of the other books may be more briefly mentioned. The fourth book contains the Scythian expedition of Dareios and the Persian expedition from Egypt against Barca, with descriptions both of Scythia and Libya.

Book v. The fifth book has the Persian conquest of Thrace and the first period of the Ionic revolt, with digressions on both Spartan and Athenian affairs.

Book vi. The sixth relates the suppression of the Ionic revolt, then the rivalry of Demaratos and Cleomenes at Sparta, and finally the expedition of the Persians under Datis and Artaphrenes to Marathon.

Book vii. The seventh book contains the expedition of Xerxes up to the death of Leonidas at Thermopylai.

Book viii. The eighth has the battles of Artemision and Salamis, and the retreat of Xerxes from Athens, leaving Mardonios with a selected army to conquer Hellas.

Book ix. The ninth book contains the battles of Plataia and Mycalē, and ends with the capture of Sestos by the Athenians at the close of the year 479 B.C.

The Behistun Inscription. Of the period of Persian history which is dealt with in the third book a contemporary record is partly furnished by what is called the Behistun inscription, carved (apparently in the year 516 B.C.) on the face of a precipitous rock near the western frontier of Media. It is in three languages, ancient

Persian, Babylonian, and a Scythian dialect, and records the manner in which Dareios became king and his exploits in the first years of his reign. A few extracts illustrating the third book are here given from Sir H. Rawlinson's translation:—

"I am Darius,[1] the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes,[2] the grandson of Arsames,[3] the Achæmenian.[4]

"Says Darius the king,—My father was Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariaramnes;[5] the father of Ariaramnes was Teïspes;[6] the father of Teïspes was Achæmenes.[7]

"Says Darius the king,—On that account we have been called Achæmenians; from antiquity we have descended; from antiquity our family have been kings.

"Says Darius the king,—There are eight of my race who have been kings before me; I am the ninth; nine of us have been kings in a double line.

"Says Darius the king,—By the grace of Ormazd[8] I am king; Ormazd has granted me the empire.

"Says Darius the king,—These are the countries which have come to me; by the grace of Ormazd I have become king of them; Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, those which are of the sea, Saparda, Ionia, Media, Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria, Sogdiana, Gandaria, the Sacæ, Sattagydia, Arachotia, and Mecia; in all twenty-three provinces.

"Says Darius the king,—These are the provinces which have come to me; by the grace of Ormazd they have become subject to me; they have brought tribute to me. That which has been said to them by me, both by night and by day, it has been done.

[1] Darayavush. [2] Vishtaspa. [3] Arshama.
[4] Hakhamanishiya. [5] Ariyaramana.
[6] Chishpaish. [7] Hakhamanish. [8] Auramazda.

"Says Darius the king,—Within these countries the man who was good, him I have right well cherished. Whoever was evil, him have I utterly rooted out. By the grace of Ormazd, these are the countries by whom my laws have been observed. As it has been said to them by me, so by them it has been done.

"Says Darius the king,—Ormazd granted me the empire. Ormazd brought help to me, so that I gained the empire. By the grace of Ormazd I hold this empire.

"Says Darius the king,—This is what was done by me after that I became king. A man named Cambyses,[1] son of Cyrus,[2] of our race, he was here king before me. Of that Cambyses there was a brother, Bardes[3] was his name; of the same mother, and of the same father with Cambyses. Afterwards Cambyses slew that Bardes. When Cambyses had slain Bardes, it was not known to the people that Bardes had been slain. Afterwards Cambyses proceeded to Egypt. When Cambyses had proceeded to Egypt, then the State became wicked. Then the lie became abounding in the land, both in Persia, and in Media, and in the other provinces.

"Says Darius the king,—Afterwards there was a certain man, a Magian, named Gomates.[4] He arose from Pissiachada, the mountain called Aracadres, from thence. On the fourteenth day of the month Vayakhna, then it was that he arose. He thus lied to the state:—'I am Bardes, the son of Cyrus, the brother of Cambyses.' Then the whole State became rebellious. From Cambyses it went over to him, both Persia, and Media, and the other provinces. He seized the empire. On the ninth day of the month Garmapada, then it was he so seized the empire. Afterwards Cambyses, unable to endure, died.[5]

"Says Darius the king,—The empire of which

[1] Kabujiya. [2] Kuru. [3] Bardiya. [4] Gaumata.

[5] Or, according to another rendering, "After that Cambyses died, having slain himself."

Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did according to his desire ; he became king.

"Says Darius the king,—There was not a man, neither Persian nor Median, nor any one of our family, who would dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes ; for that reason he slew them, 'lest they should recognise me that I am not Bardes, the son of Cyrus.' No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd ; Ormazd brought help to me. On the tenth day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and those who were his chief followers. The fort named Sictachotes, in the district of Media called Nisæa, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king ; Ormazd granted me the kingdom.

"Says Darius the king,—The empire which had been taken away from our family, that I recovered. I established it in its place. As it was before, so I made it. The temples which Gomates the Magian had destroyed, I rebuilt. The sacred offices of the state, both the religious chaunts and the worship, I restored to the people which Gomates the Magian had deprived them of. I established the state in its place, both Persia and Media, and the other provinces. As it was before, so I restored what had been taken away. By the grace of Ormazd I did this. I arranged so that I established our family in its place. As it was before, so I arranged it, by the grace of Ormazd, so that Gomates the Magian should not supersede our family.

"Says Darius the king,—This is what I did after that I became king.

"Says Darius the king,—When I had slain Gomates the Magian, then a man named Atrines, the son of Opadarmes, he arose; to the state of Susiana thus he said: 'I am king of Susiana.' Then the Susianians became rebellious; they went over to that Atrines; he became king of Susiana. And a man, a Babylonian, Nidintabelus[1] by name, the son of Anires, he arose. To the state of Babylonia he thus falsely declared: 'I am Nabochodrossor,[2] the son of Nabonidus.'[3] Afterwards the whole state of Babylon became rebellious. He seized the kingdom of Babylonia.

"Says Darius the king,—Then I sent to Susiana. That Atrines was brought to me a prisoner. I slew him.

"Says Darius the king,—Then I sent to Babylon against that Nidintabelus, who was called Nabochodrossor. The people of Nidintabelus held the Tigris; there they were posted, and they had boats. There I approached people in rafts. I brought the enemy into difficulty. I carried the enemy's position. Ormazd brought help to me. By the grace of Ormazd I crossed the Tigris. There I slew many of the troops of that Nidintabelus. On the twenty-sixth day of the month Atriyata, then it was we so fought.

"Says Darius the king,—Then I went to Babylon. When I arrived near Babylon, at the city called Zazana, on the Euphrates, there that Nidintabelus, who was called Nabuchodrossor, came with his forces against me, to do battle. Then we fought a battle. Ormazd brought help to me. By the grace of Ormazd I slew many of the troops of that Nidintabelus. The enemy was driven into the water: the water destroyed them. On the second day of the month Anamaka, then it was we so fought.

"Says Darius the king,—Then Nidintabelus with the horsemen that were faithful to him fled to Babylon. Then I went to Babylon. By the grace of Ormazd I

[1] Naditabira. [2] Nabukudrachara. [3] Nabonita.

both took Babylon and seized that Nidintabelus. Then I slew that Nidintabelus at Babylon."

[Here follows mention in the same style of many other rebellions and how they were put down, and then—]

"Says Darius the king,—These are the provinces which rebelled. The god Ormazd created lies that they should deceive the people. Afterwards the god Ormazd gave the people into my hands. As I desired, so the god Ormazd did.

"Says Darius the king,—Thou who mayest be king hereafter, keep thyself entirely from lies. The man who may be a liar, him destroy utterly. If thou shalt thus observe, my country shall remain in its integrity.

"Says Darius the king,—This is what I have done. By the grace of Ormazd have I achieved the performance of the whole. Thou who mayest hereafter peruse this tablet, let that which has been done by me be a warning to thee, that thou lie not.

. . . . .

"Says Darius the king,—These are the men who alone were there, when I slew Gomates the Magian, who was called Bardes. These men alone laboured in my service: one named Intaphernes,[1] the son of Veispares, a Persian; one named Otanes,[2] the son of Socris, a Persian; one named Gobryas,[3] the son of Mardonius, a Persian; one named Hydarnes,[4] the son of Megabignes, a Persian; one named Megabyzus,[5] the son of Dadoïs, a Persian; one named Ardomanes,[6] the son of Basuces, a Persian."

Comparing the inscription with the account given by Herodotus we find this latter confirmed in its main lines. As regards details we may observe first that the inscription places the death of Bardes (Smerdis) before the going of Cambyses to Egypt;

[1] Vidafrana. [2] Utana. [3] Gaubaruva.
[4] Vidarna. [5] Bagabukhsha. [6] Ardumanish.

secondly, that it recognises only one Magian usurper and gives him the name Gaumata; thirdly, that the part taken by Dareios according to the inscription is not that of one of seven conspirators, chosen to be king by a sort of accident, but that of the representative of the family against which the Magian had revolted, who gathered round him partisans and succeeded in establishing himself on the throne of his ancestors; fourthly, the account of the revolt and capture of Babylon is different. Herodotus does not recognise a ruler of the Babylonians like the Naditabira of the inscription, nor does the inscription say anything of the stratagem of Zopyros. It may be observed that Ctesias asserts that the account given by Herodotus belongs properly to a siege in the reign of Xerxes. The strong language of the inscription about lying contrasts curiously with the justification of lying which is put into the mouth of Dareios by Herodotus (ch. 72).

As regards the names of the seven conspirators, Herodotus agrees with the inscription in every name except one. On almost every point the contemporary authority of the inscription must be set above that of the historians, some reservation being made perhaps with regard to the position assumed in it by Dareios in the conspiracy against the Magian. In the inscription which he caused to be engraved to celebrate his deeds there would be a tendency no doubt to magnify the part taken by him in these events. The only other contemporary inscription of much importance is that which is referred to in the note on chapter 16, which exhibits the conduct of Cambyses in Egypt in a different light from that in which Herodotus regards it. Indeed it seems

probable that the information of Herodotus about Cambyses was drawn from rather hostile sources (*e.g.* the priests at Memphis), and has given too unfavourable an impression of his character as a ruler.

DIALECT

The following are the chief differences in inflexion between the dialect of Herodotus, which is Ionic with some Epic forms, and the Attic of the ordinary school Greek grammars. The numbers in round brackets which follow Greek words, *e.g.* μιῆς (31), are references to chapters of the third book where the form in question is to be found. For differences not having to do with inflexion reference should be made to the Lexicon.

§ 1. The dual is wanting throughout, both in nouns and verbs.

Nouns (*Substantive and Adjective*).

§ 2. 1st declension.

(*a*) In the terminations of the singular number η stands for ᾱ, *e.g.* αἰτίη (1), Αἰγυπτίη (2), ἀτιμίη (3), μιῆς (31), νεηνίης (53). ᾰ generally remains unchanged except in substantives ending in εια derived from adjectives in ης, *e.g.* ἀληθείη (1), ἀσφαλείη (7).

(*b*) Substantives in ης form the genitive singular in εω, *e.g.* νεηνίης, νεηνίεω, Ἀπρίης, Ἀπρίεω (1).

(*c*) In the accusative singular the words ἀκινάκης and δεσπότης, as well as many proper names, have ending in εα (sometimes ην), *e.g.* δεσπότεα (1), Καμβύσεα (1), ἀκινάκεα (118).

(*d*) The genitive plural ends in εων, as Περσέων (1), ἡμερέων (9), ἑουσέων, τουτέων (*fem.*) (22), ὑψηλέων (*fem.*) By these last two examples it will be seen that

the feminine of adjectives in ος, η, ον is distinguished from the masculine in the genitive plural, which is not the case in Attic.

(e) The dative plural ends in ῃσι, *e.g.* τῇσι ταφῇσι (10), Πέρσῃσι (12).

(*f*) The forms of declension therefore are—

Sing.			
N. Πέρσης	νεηνίης	αἰτίη	μία
A. Πέρσην	νεηνίην	αἰτίην	μίαν
G. Πέρσεω	νεηνίεω	αἰτίης	μιῆς
D. Πέρσῃ	νεηνίῃ	αἰτίῃ	μιῇ
Plur.			
N. Πέρσαι	νεηνίαι	αἰτίαι	
A. Πέρσας	νεηνίας	αἰτίας	
G. Περσέων	νεηνιέων	αἰτιέων	
D. Πέρσῃσι	νεηνίῃσι	αἰτίῃσι	

§ 3. 2d declension.

The ending of the dative plural is οισι, *e.g.* ἀγγέλοισι τοῖσι . . . ἀπιγμένοισι (9).

§ 4. 3d declension.

(*a*) The chief variations are in the omission of contraction in vowel stems: thus we have—

N. γένος, G. γένεος, D. γένεϊ, N. Pl. γένεα, etc.
N. Πολυκράτης, A. Πολυκράτεα, etc.
N. ἀληθής, A. ἀληθέα, N. Pl. ἀληθέες, έα, etc., *adv.* ἀληθέως.
N. βασιλεύς, G. βασιλέος, D. βασιλέι, N. Pl. βασιλέες, etc.
N. πῆχυς, G. πήχεος, D. πήχεϊ, N. Pl. πήχεες, etc., and so the adjectives like ὀξύς.

Observe that adjectives in υς form their fem. in εα instead of εια, *e.g.* ὀξύς, ὀξέα.

(*b*) Observe the declension of substantives in ις and of proper names in κλέης:—

e.g. Sing.	N. πόλις	*Plur.* πόλιες	N. Προκλέης
	A. πόλιν	πόλιας, πόλις	A. Προκλέα
	G. πόλιος	πολίων	G. Προκλέος
	D. πόλι	πόλισι	D. Προκλέι
			V. Πρόκλεες

(*c*) Also the following irregular forms :—

Sing. N. κέρας, G. κέρεος, D. κέρεϊ. *Plur.* N. κέρεα, G. κερέων : so also γέρας and τέρας (but γηρᾶς, G. γήραος, D. γήραϊ).

Sing. N. νῆυς, A. νέα, G. νεός, D. νηί. *Plur.* N. νέες, A. νέας, G. νεῶν, D. νηυσί.

πολλός is used for πολύς, and πολλόν for πολύ and πολύν.

From πλέων we have *neut.* πλέον or πλεῦν (53), A. πλέονα, πλεῦνα, or πλέω (124), G. πλεῦνος (40), *Plur.* A. πλεῦνας (71).

Pronouns.

§ 5. Personal pronouns are thus declined :—

Sing.			
N. ἐγώ		σύ	
A. ἐμέ	encl. με	σέ encl. σε	αὐτόν encl. μιν
G. ἐμέο		σέο	αὐτοῦ — εὑ
ἐμεῦ	— μευ	σεῦ — σευ	
D. ἐμοί	— μοι	σοί — τοι	αὐτῷ — οἱ

Plur.			
N. ἡμεῖς	ὑμεῖς		
A. ἡμέας	ὑμέας	σφέας, σφέα	encl. σφεας, σφεα
G. ἡμέων	ὑμέων	σφέων	— σφεων
D. ἡμῖν	ὑμῖν	σφίσι	— σφι

Observe that μιν stands as enclitic for ἑωυτόν as well as for αὐτόν, and that σφίσι = ἑωυτοῖσι, while σφι = αὐτοῖσι (45).

§ 6. Demonstrative pronouns.

The definite article is often used as a demonstra-

tive, especially with *μέν* (3), *δέ* (24), and as antecedent to *ὅσος* (23).

§ 7. Relative pronouns.

The definite article is generally used for the relative *ὅς* (not however in *ὅστις*), except in the nominative case masc. and fem., thus—

Sing. N. *ὅς, ἥ, τό*		*Plur.* N. *οἵ, αἵ, τά,*
A. *τόν, τήν, τό*		etc.
G. *τοῦ, τῆς, τοῦ*		
D. *τῷ, τῇ, τῷ*		

but after prepositions of which the last vowel can be elided the ordinary form is used, as *ἀντ᾽ ὧν, ἀπ᾽ οὗ, ἐπ᾽ ᾧ, ἐπ᾽ οἷσι*, and also in such expressions as *ἐν ᾧ, ἐς ὅ, μέχρι οὗ, ἐξ οὗ*, when used of space or time.

ὅστις forms G. *ὅτευ*, D. *ὅτεῳ*, *Plur.* G. *ὅτεων*, D. *ὁτέοισι*, and *ἅσσα* for *ἅτινα*.

§ 8. The interrogative *τίς* has G. *τεῦ*, D. *τέῳ* or *τίνι*, *Plur.* G. *τέων*, D. *τέοισι*; and the indefinite *τις* the same with accents omitted.

Verbs.

§ 9. Augment.

(*a*) Augment is omitted in iterative imperfects, *e.g.* *ἄρδεσκε* (117), *κλαίεσκε* (119), *ὀδυρέσκετο* (119): also with a few pluperfects, as *καταλελοίπεε* (61).

(*b*) The temporal augment is omitted regularly in verbs beginning with *ευ* (except *εὕδω*) and *οι*, as *οἰκέω*, *οἰκτίζω*, with their compounds, *e.g.* *συνοίκεε* (31), *κατοικτίζετο* (136), and also in the following verbs and their compounds: *ἀγινέω* (93), *αἰνέω* (73), *αἱρέω*, *αἰτέω* (1), *ἀμείβομαι* (155), *ἀνώγω* (81), *ἀρρωδέω* (145), *διαιτῶμαι* (65), *ἔρδω*, *ἐργάζομαι* (30) (46), *ἑσσόω* (83), *ἐῶ*, and *ὁρμῶ* (4).

(*c*) The temporal augment is omitted sometimes in the following: *ἀγγέλλω* (135) (153), *ἄγω*, *ἀλλάσσω*

(4), ἀνδρόω (3), ἀντιάζω, ἀπειλέω, ἅπτω (137), ἁρμόζω (137), ἄρχω, ἀσπάζομαι, ἐπίσταμαι, ἐσθέω (129), ἔργω, ὀφείλω (65).

Observe also ὥρων from ὁρέω, and οἶκε as well as ἔοικε.

§ 10. Verbs in έω are usually uncontracted, as αἰτέειν, αἴτεε (except δεῖ, ἔδει, δεῖν); but εο is often contracted into ευ, so that we have καλεομένων (5) and καλευμένων (106), αἱρέομαι (119) and αἱρεῦμαι (142), ποιεῦντας (27) and ποιέοντας (145).

Observe the forms ἐννενώκασι (6) from ἐννοέω and αἱρέομεν as future from αἱρέω (155).

§ 11. Verbs in άω.

(*a*) Verbs in άω have η always in the future stem, as πειρήσομαι.

(*b*) Most verbs in άω are inflected in parts as if ending in έω; so we have εἰρώτεον (156), εἰρώτευν (140), ὁρέοντες (14), τελευτέοντας (38).

(*c*) The contraction α and ᾳ is used as in Attic, *e.g.* εἰρώτᾳ (14), εἰρώτα (22) (also χρᾶν, χρᾶσθαι).

Thus the pres. indic. of the verb φοιτᾶν would ordinarily be—

φοιτέω	φοιτέομεν
φοιτᾷς	φοιτᾶτε
φοιτᾷ	φοιτέουσι

Observe the forms βεβωμένος (39), ἀνέβωσε (14), ἀμβώσαντες (38), from βοάω, ἀναβοάω, θηέομαι for θεάομαι in pres. and imperf., χρέωμαι, χρεώμενος, from χρᾶσθαι.

§ 12. Verbs in όω are contracted as in Attic, but they often have ευ for ου (except in the infinitive), *e.g.* δικαιεῦσι, ἐξομοιεῦνται (24).

§ 13. The future of verbs with nasal and liquid stems is generally uncontracted, *e.g.* σημανέω (37), ἀπο-

κτενέοντα (65), ἐξαγγελέουσι (134), συμβαλέεσθαι (135); but sometimes εο contracts into ευ, *e.g.* ἀμυνεύντων (155).

§ 14. In the 2d person singular of verbs passive and middle the endings εαι, αο, εο remain uncontracted, *e.g.* βούλεαι (53), ἐμιμήσαο (32), προσδέκεο; but here also εο sometimes contracts into ευ, as εἵλευ (119).

§ 15. The pluperfect active ends in εα, εε in the 1st and 3d persons singular, and in έατε in the 2d person plural, as ἐώθεα, ἐπελελοίπεε (25), ἐγεγόνεε (69), συνηδέατε.

§ 16. The aor. subj. pass. remains uncontracted, *e.g.* ἀπαιρεθέω (65).

§ 17. (*a*) The optative middle and passive has οίατο, αίατο for οιντο, αιντο, as ἑλοίατο (38), δεξαίατο (38).

(*b*) In the terminations of the 3d pers. plur. perfect and plupf. passive we have αται, ατο, *e.g.* κατεστράφατο, κεχωρίδαται, ἐκεκοσμέατο (91), ἐδεδέατο (143), κατέατο (144). Cp. § 19.

§ 18. τίθημι has imperf. ἐτίθεα, 2d aor. subj. (in compounds) -θέω, -θέωμαι (81), aor. opt. mid. -θέοιτο or -θεῖτο (148).

ἵημι and its compounds have several forms as if from ἵω, *e.g.* 3d sing. pres. indic. ἵει (ἀπίει).

ἵστημι has ἱστᾶ as well as ἵστησι and ἵστα as well as ἵστη, 2d aor. subj. -στέω, *e.g.* ἀποστέωσι (15), perf. partic. ἑστεώς, ἑστεῶσα or ἑστηκυῖα, ἑστηκός.

δίδωμι has διδοῖ usually for δίδωσι.

δείκνυμι and similar verbs have collateral forms as if from δεικνύω, etc. δείκνυμι has future δέξω, aor. ἔδεξα, ἐδέχθην, etc. *e.g.* ἀπέδεξε (63).

εἰμί (be) has 2d pers. εἷς, 1st pers. plur. εἰμέν, subj.

ἔω, ῇς, ῇ,—ἔωσι, partic. ἐών, ἐοῦσα, ἐόν, imperf. sometimes ἔσκον.

εἶμι (go) imperf. ἤια.

§ 19. Most verbs in *μι* have the endings *αται*, *ατο* for *νται*, *ντο* in the 3d pers. plur. pres. and imperf. mid. and pass. (changing *α* of the stem to *ε*), *e.g.* *τιθέαται* for *τίθενται*, *ἱστέαται* for *ἵστανται*, *ἐπιστέατο* for *ἐπίσταντο*.

§ 20. *οἶδα*, *οἶδας*, *οἶδε*, *οἴδαμεν* or *ἴδμεν*, *ἴστε*, *ἴσασι*, subj. *εἰδέω* (140), imperf. *ἤδεα*, fut. *εἰδήσω*.

Hiatus.

§ 21. The coming together of vowels as the last letter of one word and the first of the next is not avoided except in the case of *οὐ*, which is generally written *οὐκ* before a vowel. Consequently *ν* is not inserted at the end of nouns or verbs and we have *σὺν ἄλλοισι Αἰγυπτίοισι* (14), *εἶχε ἀρχήν* (15), *νομίζουσι εἶναι* (16), and so throughout.

Elision occurs irregularly ; so we have *ἀλλὰ ἄλλος* (16) and *ἀλλ' ὡς* (1), *αἱ δ' ἐσχατίαι* (106) and *αἱ δὲ ὧν* (116). It is most frequent with prepositions, *e.g.* *ὑπ' ὧν*, *ἐπ' Αἴγυπτον*.

Crasis takes place occasionally, *e.g.* *τὠγάλματι* (37), *τὠπὸ* (40), *ὤνθρωπε* (65), *οὕτερος* (78), *ὡυτός*.

Γ

1 Ἐπὶ τοῦτον δὴ τὸν Ἄμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, ἄγων καὶ ἄλλους τῶν ἦρχε καὶ Ἑλλήνων Ἴωνάς τε καὶ Αἰολέας, δι' αἰτίην τοιήνδε. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἴτεε Ἄμασιν θυγατέρα, αἴτεε δὲ ἐκ βουλῆς ἀνδρὸς Αἰγυπτίου, ὃς μεμφόμενος Ἄμασιν ἔπρηξε ταῦτα ὅτι μιν ἐξ ἁπάντων τῶν ἐν Αἰγύπτῳ ἰητρῶν ἀποσπάσας ἀπὸ γυναικός τε καὶ τέκνων ἔκδοτον ἐποίησε ἐς Πέρσας, ὅτε Κῦρος πέμψας παρὰ Ἄμασιν αἴτεε ἰητρὸν ὀφθαλμῶν, ὃς εἴη ἄριστος τῶν ἐν Αἰγύπτῳ. ταῦτα δὴ ἐπιμεμφόμενος ὁ Αἰγύπτιος ἐνῆγε τῇ συμβουλῇ κελεύων αἰτέειν τὸν Καμβύσεα Ἄμασιν θυγατέρα, ἵνα ἢ δοὺς ἀνιῷτο ἢ μὴ δοὺς Καμβύσῃ ἀπέχθοιτο. ὁ δὲ Ἄμασις τῇ δυνάμι τῶν Περσέων ἀχθόμενος καὶ ἀρρωδέων οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι· εὖ γὰρ ἠπίστατο ὅτι οὐκ ὡς γυναῖκά μιν ἔμελλε Καμβύσης ἕξειν ἀλλ' ὡς παλλακήν. ταῦτα δὴ ἐκλογιζόμενος ἐποίησε τάδε. ἦν Ἀπρίεω τοῦ προτέρου βασιλέος θυγάτηρ κάρτα μεγάλη τε καὶ

Cambyses invaded Egypt about 525 B.C. The causes why Cambyses desired to march against Egypt.

εὐειδής, μούνη τοῦ οἴκου λελειμμένη, οὔνομα δέ οἱ ἦν Νίτητις. ταύτην δὴ τὴν παῖδα ὁ Ἄμασις κοσμήσας ἐσθῆτί τε καὶ χρυσῷ ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα. μετὰ δὲ χρόνον ὥς μιν ἠσπάζετο πατρόθεν ὀνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς, "ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὃς ἐμὲ σοὶ κόσμῳ ἀσκήσας ἀπέπεμψε ὡς ἑωυτοῦ θυγατέρα διδούς, ἐοῦσαν τῇ ἀληθείῃ Ἀπρίεω, τὸν ἐκεῖνος ἐόντα ἑωυτοῦ δεσπότεα μετ' Αἰγυπτίων ἐπαναστὰς ἐφόνευσε." τοῦτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτίη ἐγγενομένη ἤγαγε Καμβύσεα τὸν Κύρου μεγάλως θυμωθέντα ἐπ' Αἴγυπτον. οὕτω μέν νυν λέγουσι Πέρσαι. 2
Αἰγύπτιοι δὲ οἰκηιοῦνται Καμβύσεα, φάμενοί μιν ἐκ ταύτης δὴ τῆς Ἀπρίεω θυγατρὸς γενέσθαι· Κῦρον γὰρ εἶναι τὸν πέμψαντα παρὰ Ἄμασιν ἐπὶ τὴν θυγατέρα, ἀλλ' οὐ Καμβύσεα. λέγοντες δὲ ταῦτα οὐκ ὀρθῶς λέγουσι. οὐ μὲν οὐδὲ λέληθε αὐτούς (εἰ γάρ τινες καὶ ἄλλοι, τὰ Περσέων νόμιμα ἐπιστέαται καὶ Αἰγύπτιοι) ὅτι πρῶτα μὲν νόθον οὔ σφι νόμος ἐστὶ βασιλεῦσαι γνησίου παρεόντος, αὖτις δὲ ὅτι Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς ἦν παῖς Καμβύσης, ἀνδρὸς Ἀχαιμενίδεω, ἀλλ' οὐκ ἐκ τῆς Αἰγυπτίης. ἀλλὰ παρατράπουσι τὸν λόγον προσποιεύμενοι τῇ Κύρου οἰκίῃ συγγενέες εἶναι. καὶ ταῦτα μὲν 3
ὧδε ἔχει. λέγεται δὲ καὶ ὅδε λόγος, ἐμοὶ μὲν οὐ πιθανός, ὡς τῶν Περσίδων γυναικῶν ἐσελθοῦσά τις παρὰ τὰς Κύρου γυναῖκας, ὡς εἶδε τῇ Κασσανδάνῃ παρεστεῶτα τέκνα εὐειδέα τε καὶ μεγάλα,

πολλῷ ἐχρᾶτο τῷ ἐπαίνῳ ὑπερθωυμάζουσα, ἡ δὲ Κασσανδάνη ἐοῦσα τοῦ Κύρου γυνὴ εἶπε τάδε· "τοιῶνδε μέντοι ἐμὲ παίδων μητέρα ἐοῦσαν Κῦρος ἐν ἀτιμίῃ ἔχει, τὴν δὲ ἀπ' Αἰγύπτου ἐπίκτητον ἐν τιμῇ τίθεται." τὴν μὲν ἀχθομένην τῇ Νιτήτι εἰπεῖν ταῦτα, τῶν δέ οἱ παίδων τὸν πρεσβύτερον εἰπεῖν Καμβύσεα, "τοιγάρ τοι, ὦ μῆτερ, ἐπεὰν ἐγὼ γένωμαι ἀνήρ, Αἰγύπτου τὰ μὲν ἄνω κάτω θήσω, τὰ δὲ κάτω ἄνω." ταῦτα εἰπεῖν αὐτὸν ἔτεα ὡς δέκα κου γεγονότα, καὶ τὰς γυναῖκας ἐν θώυματι γενέσθαι· τὸν δὲ διαμνημονεύοντα οὕτω δή, ἐπείτε ἀνδρώθη καὶ ἔσχε τὴν βασιληίην, ποιήσασθαι τὴν ἐπ' Αἴγυπτον στρατηίην.

The advice of Phanes.

4 Συνήνεικε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην. ἦν τῶν ἐπικούρων Ἀμάσιος ἀνὴρ γένος μὲν Ἁλικαρνησσεύς, οὔνομα δέ οἱ Φάνης, καὶ γνώμην ἱκανὸς καὶ τὰ πολεμικὰ ἄλκιμος. οὗτος ὁ Φάνης μεμφόμενός κού τι Ἀμάσι ἐκδιδρήσκει πλοίῳ ἐξ Αἰγύπτου, βουλόμενος Καμβύσῃ ἐλθεῖν ἐς λόγους. οἷα δὲ ἐόντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου οὐ σμικροῦ ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδιώκει ὁ Ἄμασις σπουδὴν ποιεύμενος ἑλεῖν, μεταδιώκει δὲ τῶν εὐνούχων τὸν πιστότατον ἀποστείλας τριήρεϊ κατ' αὐτόν, ὃς αἱρέει μιν ἐν Λυκίῃ, ἑλὼν δὲ οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περιῆλθε ὁ Φάνης· καταμεθύσας γὰρ τοὺς φυλάκους ἀπαλλάσσετο ἐς Πέρσας. ὁρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ

ἐπ᾽ Αἴγυπτον καὶ ἀπορέοντι τὴν ἔλασιν, ὅκως τὴν ἄνυδρον διεκπερᾷ, ἐπελθὼν φράζει μὲν καὶ τὰ ἄλλα τὰ Ἀμάσιος πρήγματα, ἐξηγέεται δὲ καὶ τὴν ἔλασιν, ὧδε παραινέων, πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα δέεσθαι τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.

That the entrance to Egypt is by the desert only.

5 μούνῃ δὲ ταύτῃ εἰσὶ φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον. ἀπὸ γὰρ Φοινίκης μέχρι οὔρων τῶν Καδύτιος πόλιος ἐστὶ Σύρων τῶν Παλαιστίνων καλεομένων· ἀπὸ δὲ Καδύτιος ἐούσης πόλιος, ὡς ἐμοὶ δοκέει, Σαρδίων οὐ πολλῷ ἐλάσσονος, ἀπὸ ταύτης τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιος ἐστὶ τοῦ Ἀραβίου, ἀπὸ δὲ Ἰηνύσου αὖτις Σύρων μέχρι Σερβωνίδος λίμνης, παρ᾽ ἣν δὴ τὸ Κάσιον ὄρος τείνει ἐς θάλασσαν· ἀπὸ δὲ Σερβωνίδος λίμνης, ἐν τῇ δὴ λόγος τὸν Τυφῶ κεκρύφθαι, ἀπὸ ταύτης ἤδη Αἴγυπτος. τὸ δὴ μεταξὺ Ἰηνύσου πόλιος καὶ Κασίου τε ὄρεος καὶ τῆς Σερβωνίδος λίμνης, ἐὸν τοῦτο οὐκ ὀλίγον χωρίον ἀλλὰ ὅσον τε ἐπὶ τρεῖς ἡμέρας ὁδόν, ἄνυδρόν ἐστι δεινῶς.

Of the manner in which water is there stored.

6 τὸ δὲ ὀλίγοι τῶν ἐς Αἴγυπτον ναυτιλλομένων ἐννενώκασι, τοῦτο ἔρχομαι φράσων. ἐς Αἴγυπτον ἐκ τῆς Ἑλλάδος πάσης καὶ πρὸς ἐκ Φοινίκης κέραμος ἐσάγεται πλήρης οἴνου δὶς τοῦ ἔτεος ἑκάστου, καὶ ἓν κεράμιον οἰνηρὸν ἀριθμῷ κεινὸν[1] οὐκ ἔστι ὡς λόγῳ εἰπεῖν ἰδέσθαι. κοῦ δῆτα, εἴποι τις ἄν, ταῦτα ἀναισιμοῦται; ἐγὼ καὶ τοῦτο φράσω. δεῖ τὸν μὲν δήμαρχον ἕκαστον ἐκ τῆς ἑωυτοῦ πόλιος συλλέξαντα πάντα τὸν

[1] Or *κείμενον*.

κέραμον ἄγειν ἐς Μέμφιν, τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνυδρα τῆς Συρίης κομίζειν πλήσαντας ὕδατος. οὕτω ὁ ἐπιφοιτέων κέραμος καὶ ἐξαιρεόμενος ἐν Αἰγύπτῳ ἐπὶ τὸν παλαιὸν

The treaty of Cambyses with the Arabian.

7 κομίζεται ἐς Συρίην. οὕτω μέν νυν Πέρσαι εἰσὶ οἱ τὴν ἐσβολὴν ταύτην παρασκευάσαντες ἐς Αἴγυπτον, κατὰ δὴ τὰ εἰρημένα σάξαντες ὕδατι, ἐπείτε τάχιστα παρέλαβον Αἴγυπτον. τότε δὲ οὐκ ἐόντος κω ὕδατος ἑτοίμου, Καμβύσης πυθόμενος τοῦ Ἁλικαρνησσέος ξείνου, πέμψας παρὰ τὸν Ἀράβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλείης ἔτυχε, πίστις δούς τε καὶ δεξάμενος παρ᾽ αὐτοῦ.

The manner of the Arabians in making pledges.

8 σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὅμοια τοῖσι μάλιστα, ποιεῦνται δὲ αὐτὰς τρόπῳ τοιῷδε. τῶν βουλομένων τὰ πιστὰ ποιέεσθαι ἄλλος ἀνήρ, ἀμφοτέρων αὐτῶν ἐν μέσῳ ἑστεώς, λίθῳ ὀξέι τὸ ἔσω τῶν χειρῶν παρὰ τοὺς δακτύλους τοὺς μεγάλους ἐπιτάμνει τῶν ποιευμένων τὰς πίστις, καὶ ἔπειτα λαβὼν ἐκ τοῦ ἱματίου ἑκατέρου κροκύδα ἀλείφει τῷ αἵματι ἐν μέσῳ κειμένους λίθους ἑπτά, τοῦτο δὲ ποιέων ἐπικαλέει τε τὸν Διόνυσον καὶ τὴν Οὐρανίην. ἐπιτελέσαντος δὲ τούτου ταῦτα, ὁ τὰς πίστις ποιησάμενος τοῖσι φίλοισι παρεγγυᾷ τὸν ξεῖνον ἢ καὶ τὸν ἀστόν, ἢν πρὸς ἀστὸν ποιέηται· οἱ δὲ φίλοι καὶ αὐτοὶ τὰς πίστις δικαιεῦσι σέβεσθαι. Διόνυσον δὲ θεῶν μοῦνον καὶ τὴν Οὐρανίην ἡγέονται εἶναι, καὶ τῶν τριχῶν τὴν κουρὴν κείρεσθαί φασι κατά περ αὐτὸν τὸν Διόνυσον κεκάρθαι· κείρονται δὲ περιτρόχαλα, ὑποξυρῶντες τοὺς κροτάφους.

ὀνομάζουσι δὲ τὸν μὲν Διόνυσον Ὀροτάλτ, τὴν δὲ Οὐρανίην Ἀλιλάτ.

How water was supplied to the army of Cambyses.

9 Ἐπεὶ ὦν τὴν πίστιν τοῖσι ἀγγέλοισι τοῖσι παρὰ Καμβύσεω ἀπιγμένοισι ἐποιήσατο ὁ Ἀράβιος, ἐμηχανᾶτο τοιάδε. ἀσκοὺς καμήλων πλήσας ὕδατος ἐπέσαξε ἐπὶ τὰς ζωὰς τῶν καμήλων πάσας, τοῦτο δὲ ποιήσας ἤλασε ἐς τὴν ἄνυδρον καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσεω στρατόν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἧσσον πιθανόν, ἐπεί γε δὴ λέγεται, ῥηθῆναι. ποταμός ἐστι μέγας ἐν τῇ Ἀραβίῃ τῷ οὔνομα Κόρυς, ἐκδιδοῖ δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον ὠμοβοέων καὶ τῶν ἄλλων δερμάτων ὀχετὸν μήκεϊ ἐξικνεύμενον ἐς τὴν ἄνυδρον, ἀγαγεῖν διὰ δὴ τούτων τὸ ὕδωρ, ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενὰς ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι. ὁδὸς δ' ἐστὶ δυώδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ ἐς ταύτην τὴν ἄνυδρον. ἄγειν δέ μιν δι' ὀχετῶν τριῶν ἐς τριξὰ χωρία.

That Amasis was now dead,

10 Ἐν δὲ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νείλου ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσεα. Ἄμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσης ἐλάσας ἐπ' Αἴγυπτον, ἀλλὰ βασιλεύσας ὁ Ἄμασις τέσσερα καὶ τεσσεράκοντα ἔτεα ἀπέθανε, ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον πρῆγμα συνηνείχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς ἐτάφη ἐν τῇσι ταφῇσι τῇσι ἐν

τῷ ἱρῷ, τὰς αὐτὸς οἰκοδομήσατο. ἐπὶ Ψαμμηνίτου δὲ τοῦ Ἀμάσιος βασιλεύοντος Αἰγύπτου φάσμα Αἰγυπτίοισι μέγιστον δὴ ἐγένετο· ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαι, οὔτε πρότερον οὐδαμὰ ὑσθεῖσαι οὔτε ὕστερον τὸ μέχρι ἐμεῦ, ὡς λέγουσι αὐτοὶ Θηβαῖοι· οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν. ἀλλὰ καὶ τότε ὕσθησαν αἱ Θῆβαι ψακάδι.

and of a prodigy which occurred at Thebes in Egypt.

11 οἱ δὲ Πέρσαι ἐπείτε διεξελάσαντες τὴν ἄνυδρον ἵζοντο πέλας τῶν Αἰγυπτίων ὡς συμβαλέοντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυπτίου, ἐόντες ἄνδρες Ἕλληνές τε καὶ Κᾶρες, μεμφόμενοι τῷ Φάνῃ ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχανέονται πρῆγμα ἐς αὐτὸν τοιόνδε. ἦσαν τῷ Φάνῃ παῖδες ἐν Αἰγύπτῳ καταλελειμμένοι· τούτους ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὄψιν τοῦ πατρὸς κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων τῶν στρατοπέδων, μετὰ δὲ ἀγινέοντες κατὰ ἕνα ἕκαστον τῶν παίδων ἔσφαζον ἐς τὸν κρητῆρα· διὰ πάντων δὲ διεξελθόντες τῶν παίδων οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν, ἐμπιόντες δὲ τοῦ αἵματος πάντες οἱ ἐπίκουροι οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθεϊ πολλῶν ἐτράποντο οἱ Αἰγύπτιοι.

How the Persians fought with the son of Amasis, named Psammenitos.

12 Θῶυμα δὲ μέγα εἶδον πυθόμενος παρὰ τῶν ἐπιχωρίων· τῶν γὰρ ὀστέων περικεχυμένων χωρὶς ἑκατέρων τῶν ἐν τῇ μάχῃ ταύτῃ πεσόντων (χωρὶς μὲν γὰρ τῶν Περσέων ἐκέετο τὰ ὀστέα, ὡς ἐχωρίσθη κατ' ἀρχάς, ἑτέρωθι δὲ τῶν Αἰ-

The skulls of those slain in this battle.

γυπτίων), αἱ μὲν τῶν Περσέων κεφαλαί εἰσι ἀσθενέες οὕτω ὥστε, εἰ θέλεις ψήφῳ μούνῃ βαλεῖν, διατετρανέεις, αἱ δὲ τῶν Αἰγυπτίων οὕτω δή τι ἰσχυραί, μόγις ἂν λίθῳ παίσας διαρρήξειας. αἴτιον δὲ τούτου τόδε ἔλεγον, καὶ ἐμέ γ' εὐπετέως ἔπειθον, ὅτι Αἰγύπτιοι μὲν αὐτίκα ἀπὸ παιδίων ἀρξάμενοι ξυρῶνται τὰς κεφαλὰς καὶ πρὸς τὸν ἥλιον παχύνεται τὸ ὀστέον. τὠυτὸ δὲ τοῦτο καὶ τοῦ μὴ φαλακροῦσθαι αἴτιόν ἐστι. Αἰγυπτίων γὰρ ἄν τις ἐλαχίστους ἴδοιτο φαλακροὺς πάντων ἀνθρώπων. τούτοισι μὲν δὴ τοῦτό ἐστι αἴτιον ἰσχυρὰς φορέειν τὰς κεφαλάς, τοῖσι δὲ Πέρσῃσι, ὅτι ἀσθενέας φορέουσι τὰς κεφαλάς, αἴτιον τόδε· σκιητροφέουσι ἐξ ἀρχῆς πίλους τιάρας φορέοντες. ταῦτα μέν νυν τοιαῦτα· εἶδον δὲ καὶ ἄλλα ὅμοια τούτοισι ἐν Παπρήμι τῶν ἅμα Ἀχαιμένεϊ τῷ Δαρείου διαφθαρέντων ὑπὸ Ἰνάρω τοῦ Λίβυος.

How the Egyptians fled to Memphis.

13 Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ· κατειληθέντων δὲ ἐς Μέμφιν, ἔπεμπε ἀνὰ ποταμὸν Καμβύσης νέα Μυτιληναίην κήρυκα ἄγουσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ ἐπείτε τὴν νέα εἶδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἁλέες ἐκ τοῦ τείχεος τήν τε νέα διέφθειραν καὶ τοὺς ἄνδρας κρεουργηδὸν διασπάσαντες ἐφόρεον ἐς τὸ τεῖχος.

The taking of Memphis, and the presents which the neighbouring nations sent to Cambyses.

καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκεόμενοι χρόνῳ παρέστησαν, οἱ δὲ προσεχέες Λίβυες δείσαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα παρέδοσαν σφέας αὐτοὺς ἀμαχητὶ καὶ φόρον τε ἐτάξαντο καὶ δῶρα

ἔπεμπον. ὡς δὲ Κυρηναῖοι καὶ Βαρκαῖοι δείσαντες ὁμοίως καὶ οἱ Λίβυες τοιαῦτα ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθείς, ὡς ἐμοὶ δοκέει, ὅτι ἦν ὀλίγα (ἔπεμψαν γὰρ δὴ πεντακοσίας μνέας ἀργυρίου οἱ Κυρηναῖοι), ταύτας δρασσόμενος αὐτοχειρίῃ διέσπειρε τῇ στρατιῇ.

The dishonour done to Psammenitos,

14 Ἡμέρῃ δὲ δεκάτῃ ἀπ᾽ ἧς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι διεπειρᾶτο αὐτοῦ τῆς ψυχῆς ποιέων τοιάδε. στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουληίῃ ἐξέπεμπε ἐπ᾽ ὕδωρ ἔχουσαν ὑδρήιον, συνέπεμπε δὲ καὶ ἄλλας παρθένους ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέος. ὡς δὲ βοῇ τε καὶ κλαυθμῷ παρήισαν αἱ παρθένοι παρὰ τοὺς πατέρας, οἱ μὲν ἄλλοι πάντες ἀνεβόων τε καὶ ἀντέκλαιον ὁρέοντες τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος προιδὼν καὶ μαθὼν ἔκυψε ἐς τὴν γῆν. παρελθουσέων δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἔπεμπε μετ᾽ ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην ἐχόντων, τούς τε αὐχένας κάλῳ δεδεμένους καὶ τὰ στόματα ἐγκεχαλινωμένους· ἤγοντο δὲ ποινὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηί. ταῦτα γὰρ ἐδίκασαν οἱ βασιλήιοι δικασταί, ὑπὲρ ἀνδρὸς ἑκάστου δέκα Αἰγυπτίων

τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ ἰδὼν παρεξιόντας καὶ μαθὼν τὸν παῖδα ἡγεόμενον[1] ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιεύντων, τὠυτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρί. παρελθόντων δὲ καὶ τούτων, συνήνεικε ὥστε τῶν συμποτέων οἱ ἄνδρα ἀπηλικέστερον, ἐκπεπτωκότα ἐκ τῶν ἐόντων ἔχοντά τε οὐδὲν εἰ μὴ ὅσα πτωχὸς καὶ προσαιτέοντα τὴν στρατιήν, παριέναι Ψαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ προαστείῳ κατημένους Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς εἶδε, ἀνακλαύσας μέγα καὶ καλέσας ὀνομαστὶ τὸν ἑταῖρον ἐπλήξατο τὴν κεφαλήν. ἦσαν δ᾽ ἄρα αὐτοῦ φύλακοι, οἳ τὸ ποιεύμενον πᾶν ἐξ ἐκείνου ἐπ᾽ ἑκάστῃ ἐξόδῳ Καμβύσῃ ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιεύμενα, πέμψας ἄγγελον εἰρώτα αὐτὸν λέγων τάδε· "δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ δι᾽ ὅ τι δὴ τὴν μὲν θυγατέρα ὁρέων κεκακωμένην καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα οὔτε ἀνέβωσας οὔτε ἀπέκλαυσας, τὸν δὲ πτωχὸν οὐδὲν σοὶ προσήκοντα, ὡς ἄλλων πυνθάνεται, ἐτίμησας τούτοισι." ὁ μὲν δὴ ταῦτα ἐπειρώτα, ὁ δ᾽ ἀμείβετο τοῖσιδε· "ὦ παῖ Κύρου, τὰ μὲν οἰκήια ἦν μέζω κακὰ ἢ ὥστε ἀνακλαίειν, τὸ δὲ τοῦ ἑταίρου πένθος ἄξιον ἦν δακρύων, ὃς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν ἐς πτωχηίην ἀπῖκται ἐπὶ γήραος οὐδῷ." καὶ ταῦτα ὡς ἀπενειχθέντα ἤκουσαν,[2]

[1] Or by conjecture ἀγόμενον. [2] A conjecture for ὑπὸ τούτου.

εὖ δοκέειν σφι εἰρῆσθαι. ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον (ἐτετεύχεε γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ' Αἴγυπτον), δακρύειν δὲ Περσέων τοὺς παρεόντας· αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἶκτόν τινα, καὶ αὐτίκα κελεύειν τόν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν καὶ αὐτὸν ἐκ τοῦ προαστείου ἀναστήσαντας ἄγειν παρ' ἑωυτόν.

15 τὸν μὲν δὴ παῖδα εὗρον αὐτοῦ οἱ μετιόντες οὐκέτι περιεόντα ἀλλὰ πρῶτον κατακοπέντα, αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἦγον παρὰ Καμβύσεα· ἔνθα τοῦ λοιποῦ διαιτᾶτο ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ ἠπιστήθη μὴ πολυπρηγμονέειν, ἀπέλαβε ἂν Αἴγυπτον ὥστε ἐπιτροπεύειν αὐτῆς, ἐπεὶ τιμᾶν ἐώθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας· τῶν, ἢν καί σφεων ἀποστέωσι, ὅμως τοῖσί γε παισὶ αὐτῶν ἀποδιδοῦσι τὴν ἀρχήν. πολλοῖσι μέν νυν καὶ ἄλλοισι ἐστὶ σταθμώσασθαι ὅτι τοῦτο οὕτω νενομίκασι ποιέειν, ἐν δὲ καὶ τῷ τε Ἰνάρω παιδὶ Θαννύρᾳ, ὃς ἀπέλαβε τήν οἱ ὁ πατὴρ εἶχε ἀρχήν, καὶ τῷ Ἀμυρταίου Παυσίρι· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν· καίτοι Ἰνάρω γε καὶ Ἀμυρταίου οὐδαμοί κω Πέρσας κακὰ πλέω ἐργάσαντο. νῦν δὲ μηχανεόμενος κακὰ ὁ Ψαμμήνιτος ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἰγυπτίους ἥλω· ἐπείτε δὲ ἐπάιστος ἐγένετο ὑπὸ Καμβύσεω, αἷμα ταύρου πιὼν ἀπέθανε παραχρῆμα. οὕτω δὴ οὗτος ἐτελεύτησε.

And that which befel him afterwards.

16 Καμβύσης δὲ ἐκ Μέμφιος ἀπίκετο ἐς Σάιν πόλιν, βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε.

Outrages offered to the corpse of Amasis.

ἐπείτε γὰρ ἐσῆλθε ἐς τὰ τοῦ Ἀμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω· ὡς δὲ ταῦτα ἐπιτελέα ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτίλλειν καὶ κεντοῦν τε καὶ τἆλλα πάντα λυμαίνεσθαι. ἐπείτε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες (ὁ γὰρ δὴ νεκρὸς ἅτε τεταριχευμένος ἀντεῖχέ τε καὶ οὐδὲν διεχέετο), ἐκέλευσέ μιν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὅσια. Πέρσαι γὰρ θεὸν νομίζουσι εἶναι πῦρ. τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισί ἐστι, Πέρσῃσι μὲν δι' ὅ περ εἴρηται, θεῷ οὐ δίκαιον εἶναι λέγοντες νέμειν νεκρὸν ἀνθρώπου· Αἰγυπτίοισι δὲ νενόμισται πῦρ θηρίον εἶναι ἔμψυχον, πάντα δὲ αὐτὸ κατεσθίειν τά περ ἂν λάβῃ, πλησθὲν δὲ αὐτὸ τῆς βορῆς συναποθνήσκειν τῷ κατεσθιομένῳ. οὔκων θηρίοισι νόμος οὐδαμῶς σφι ἐστὶ τὸν νέκυν διδόναι· καὶ διὰ ταῦτα ταριχεύουσι, ἵνα μὴ κείμενος ὑπὸ εὐλέων καταβρωθῇ. οὕτω οὐδετέροισι νομιζόμενα ἐνετέλλετο ποιέειν ὁ Καμβύσης. ὡς μέντοι Αἰγύπτιοι λέγουσι, οὐκ Ἄμασις ἦν ὁ ταῦτα παθών, ἀλλὰ ἄλλος τις τῶν Αἰγυπτίων ἔχων τὴν αὐτὴν ἡλικίην Ἀμάσι, τῷ λυμαινόμενοι Πέρσαι ἐδόκεον Ἀμάσι λυμαίνεσθαι. λέγουσι γὰρ ὡς πυθόμενος ἐκ μαντηίου ὁ Ἄμασις τὰ περὶ ἑωυτὸν ἀποθανόντα μέλλοι γίνεσθαι, οὕτω δὴ ἀκεόμενος τὰ ἐπιφερόμενα τὸν μὲν ἄνθρωπον τοῦτον τὸν μαστιγωθέντα ἀποθανόντα ἔθαψε ἐπὶ τῇσι θύρῃσι ἐντὸς τῆς ἑωυτοῦ θήκης, ἑωυτὸν δὲ ἐνετείλατο τῷ παιδὶ ἐν μυχῷ τῆς θήκης ὡς

μάλιστα θεῖναι. αἱ μέν νυν ἐκ τοῦ Ἀμάσιος ἐντολαὶ αὗται αἱ ἐς τὴν ταφήν τε καὶ τὸν ἄνθρωπον ἔχουσαι οὔ μοι δοκέουσι ἀρχὴν γενέσθαι, ἄλλως δ' αὐτὰ Αἰγύπτιοι σεμνοῦν.

17 Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐβουλεύσατο τριφασίας στρατηίας, ἐπί τε Καρχηδονίους καὶ ἐπὶ Ἀμμωνίους καὶ ἐπὶ τοὺς μακροβίους Αἰθίοπας, οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θαλάσσῃ· βουλευομένῳ δέ οἱ ἔδοξε ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν στρατὸν ἀποστέλλειν, ἐπὶ δὲ Ἀμμωνίους τοῦ πεζοῦ ἀποκρίναντα, ἐπὶ δὲ τοὺς Αἰθίοπας κατόπτας πρῶτον, ὀψομένους τε τὴν ἐν τούτοισι τοῖσι Αἰθίοψι λεγομένην εἶναι ἡλίου τράπεζαν εἰ ἔστι ἀληθέως, καὶ πρὸς ταύτῃ τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλέι αὐτῶν. ἡ δὲ τράπεζα τοῦ ἡλίου

Warlike plans of Cambyses, and how he sent spies first to the Long-lived Ethiopians.

18 τοιήδε τις λέγεται εἶναι. λειμών ἐστι ἐν τῷ προαστείῳ ἐπίπλεος κρεῶν ἑφθῶν πάντων τῶν τετραπόδων· ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλεϊ ἑκάστους ἐόντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσιόντα τὸν βουλόμενον. φάναι δὲ τοὺς ἐπιχωρίους

19 ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἑκάστοτε. ἡ μὲν δὴ τράπεζα τοῦ ἡλίου καλεομένη λέγεται εἶναι τοιήδε. Καμβύσῃ δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἐλεφαντίνης πόλιος τῶν Ἰχθυοφάγων ἀνδρῶν τοὺς ἐπισταμένους τὴν Αἰθιοπίδα γλῶσσαν. ἐν ᾧ δὲ τούτους μετήισαν, ἐν τούτῳ ἐκέλευε ἐπὶ τὴν

Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσειν ταῦτα· ὁρκίοισί τε γὰρ μεγάλοισι ἐνδεδέσθαι, καὶ οὐκ ἂν ποιέειν ὅσια ἐπὶ τοὺς παῖδας τοὺς ἑωυτῶν στρατευόμενοι. Φοινίκων δὲ οὐ βουλομένων οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μέν νυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων· Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσῃσι καὶ πᾶς ἐκ Φοινίκων ἤρτητο ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριοι σφέας αὐτοὺς Πέρσῃσι ἐστρατεύοντο ἐπ᾽ Αἴγυπτον.

What passed between the spies sent by Cambyses and the king of the Long-lived Ethiopians.

20 ἐπείτε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι, ἔπεμπε αὐτοὺς ἐς τοὺς Αἰθίοπας ἐντειλάμενος τὰ λέγειν χρῆν καὶ δῶρα φέροντας πορφύρεόν τε εἷμα καὶ χρύσεον στρεπτὸν περιαυχένιον καὶ ψέλια καὶ μύρου ἀλάβαστρον καὶ φοινικηίου οἴνου κάδον. οἱ δὲ Αἰθίοπες οὗτοι, ἐς τοὺς ἀπέπεμπε ὁ Καμβύσης, λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων. νόμοισι δὲ καὶ ἄλλοισι χρᾶσθαι αὐτούς φασι κεχωρισμένοισι τῶν ἄλλων ἀνθρώπων καὶ δὴ καὶ κατὰ τὴν βασιληίην τοιῷδε. τὸν ἂν τῶν ἀστῶν κρίνωσι μέγιστόν τε εἶναι καὶ κατὰ τὸ μέγαθος ἔχειν τὴν ἰσχύν, τοῦτον ἀξιοῦσι βασιλεύειν.

21 ἐς τούτους δὴ ὦν τοὺς ἄνδρας ὡς ἀπίκοντο οἱ Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλέι αὐτῶν ἔλεγον τάδε· "βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος καὶ ξεῖνός τοι γενέσθαι, ἡμέας τε ἀπέπεμψε ἐς λόγους τοι ἐλθεῖν κελεύων καὶ δῶρα ταῦτά τοι διδοῖ τοῖσι

καὶ αὐτὸς μάλιστα ἥδεται χρεώμενος." ὁ δὲ Αἰθίοψ μαθὼν ὅτι κατόπται ἥκοιεν, λέγει πρὸς αὐτοὺς τοιάδε· "οὔτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας ἔπεμψε φέροντας προτιμῶν πολλοῦ ἐμοὶ ξεῖνος γενέσθαι, οὔτε ὑμεῖς λέγετε ἀληθέα (ἥκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς), οὔτε ἐκεῖνος ἀνήρ ἐστι δίκαιος· εἰ γὰρ ἦν δίκαιος, οὔτ᾽ ἂν ἐπεθύμησε χώρης ἄλλης ἢ τῆς ἑωυτοῦ, οὔτ᾽ ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε ὑπ᾽ ὧν μηδὲν ἠδίκηται. νῦν δὲ αὐτῷ τόξον τόδε διδόντες τάδε ἔπεα λέγετε. βασιλεὺς ὁ Αἰθιόπων συμβουλεύει τῷ Περσέων βασιλέι, ἐπεὰν οὕτω εὐπετέως ἕλκωσι τὰ τόξα Πέρσαι ἐόντα μεγάθεϊ τοσαῦτα, τότε ἐπ᾽ Αἰθίοπας τοὺς μακροβίους πλήθεϊ ὑπερβαλλόμενον στρατεύεσθαι· μέχρι δὲ τούτου θεοῖσι εἰδέναι χάριν, οἳ οὐκ ἐπὶ νόον τράπουσι Αἰθιόπων παισὶ γῆν
22 ἄλλην προσκτᾶσθαι τῇ ἑωυτῶν." ταῦτα δὲ
εἴπας καὶ ἀνεὶς τὸ τόξον παρέδωκε τοῖσι ἥκουσι. λαβὼν δὲ τὸ εἷμα τὸ πορφύρεον εἰρώτα ὅ τι εἴη καὶ ὅκως πεποιημένον· εἰπόντων δὲ τῶν Ἰχθυοφάγων τὴν ἀληθείην περὶ τῆς πορφύρης καὶ τῆς βαφῆς, δολεροὺς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερὰ δὲ αὐτῶν τὰ εἵματα. δεύτερα δὲ τὸν χρύσεον εἰρώτα στρεπτὸν τὸν περιαυχένιον καὶ τὰ ψέλια· ἐξηγεομένων δὲ τῶν Ἰχθυοφάγων τὸν κόσμον αὐτοῦ, γελάσας ὁ βασιλεὺς καὶ νομίσας εἶναί σφεα πέδας εἶπε ὡς παρ᾽ ἑωυτοῖσι εἰσὶ ῥωμαλεώτεραι τουτέων πέδαι. τρίτον δὲ εἰρώτα τὸ μύρον· εἰπόντων δὲ τῆς ποιήσιος πέρι καὶ ἀλείψιος, τὸν αὐτὸν λόγον τὸν καὶ περὶ τοῦ

εἵματος εἶπε. ὡς δὲ ἐς τὸν οἶνον ἀπίκετο καὶ ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι ἐπείρετο ὅ τι τε σιτέεται ὁ βασιλεὺς καὶ χρόνον ὁκόσον μακρότατον ἀνὴρ Πέρσης ζώει. οἱ δὲ σιτέεσθαι μὲν τὸν ἄρτον εἶπον, ἐξηγησάμενοι τῶν πυρῶν τὴν φύσιν, ὀγδώκοντα δὲ ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι. πρὸς ταῦτα ὁ Αἰθίοψ ἔφη οὐδὲν θωμάζειν εἰ σιτεόμενοι κόπρον ἔτεα ὀλίγα ζώουσι· οὐδὲ γὰρ ἂν τοσαῦτα δύνασθαι ζώειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον, φράζων τοῖσι Ἰχθυοφάγοισι τὸν οἶνον· τούτῳ γὰρ ἑωυτοὺς ὑπὸ Περσέων ἑσσοῦσθαι.

23 ἀντειρομένων δὲ τὸν βασιλέα τῶν Ἰχθυοφάγων τῆς ζόης καὶ διαίτης πέρι, ἔτεα μὲν ἐς εἴκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀπικνέεσθαι, ὑπερβάλλειν δέ τινας καὶ ταῦτα, σίτησιν δὲ εἶναι κρέα ἑφθὰ καὶ πόμα γάλα. θῶυμα δὲ ποιευμένων τῶν κατασκόπων περὶ τῶν ἐτέων, ἐπὶ κρήνην σφι ἡγήσασθαι, ἀπ᾽ ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο, κατά περ εἰ ἐλαίου εἴη· ὄζειν δὲ ἀπ᾽ αὐτῆς ὡς εἰ ἴων. ἀσθενὲς δὲ τὸ ὕδωρ τῆς κρήνης ταύτης οὕτω δή τι ἔλεγον εἶναι οἱ κατάσκοποι ὥστε μηδὲν οἷόν τ᾽ εἶναι ἐπ᾽ αὐτοῦ ἐπιπλέειν, μήτε ξύλον μήτε τῶν ὅσα ξύλου ἐστὶ ἐλαφρότερα, ἀλλὰ πάντα σφέα χωρέειν ἐς βυσσόν. τὸ δὲ ὕδωρ τοῦτο εἴ σφι ἐστὶ ἀληθέως οἷόν τι λέγεται, διὰ τοῦτο ἂν εἶεν, τούτῳ τὰ πάντα χρεώμενοι, μακρόβιοι. ἀπὸ τῆς κρήνης δὲ ἀπαλλασσομένων, ἀγαγεῖν σφεας ἐς δεσμωτήριον ἀνδρῶν, ἔνθα τοὺς πάντας ἐν πέδῃσι χρυσέῃσι

δεδέσθαι. ἔστι δὲ ἐν τούτοισι τοῖσι Αἰθίοψι πάντων ὁ χαλκὸς σπανιώτατον καὶ τιμιώτατον. θεησάμενοι δὲ καὶ τὸ δεσμωτήριον ἐθεήσαντο καὶ

24 τὴν τοῦ ἡλίου λεγομένην τράπεζαν. μετὰ δὲ ταύτην τελευταίας ἐθεήσαντο τὰς θήκας αὐτῶν, αἳ λέγονται σκευάζεσθαι ἐξ ὑέλου τρόπῳ τοιῷδε. ἐπεὰν τὸν νεκρὸν ἰσχνήνωσι, εἴτε δὴ κατά περ Αἰγύπτιοι εἴτε ἄλλως κως, γυψώσαντες ἅπαντα αὐτὸν γραφῇ κοσμέουσι, ἐξομοιεῦντες τὸ εἶδος ἐς τὸ δυνατόν, ἔπειτα δέ οἱ περιιστᾶσι στήλην ἐξ ὑέλου πεποιημένην κοίλην· ἡ δέ σφι πολλὴ καὶ εὐεργὸς ὀρύσσεται· ἐν μέσῃ δὲ τῇ στήλῃ ἐνεὼν διαφαίνεται ὁ νέκυς, οὔτε ὀδμὴν οὐδεμίαν ἄχαριν παρεχόμενος οὔτε ἄλλο ἀεικὲς οὐδέν· καὶ ἔχει πάντα φανερὰ ὁμοίως αὐτῷ τῷ νέκυϊ. ἐνιαυτὸν μὲν δὴ ἔχουσι τὴν στήλην ἐν τοῖσι οἰκίοισι οἱ μάλιστα προσήκοντες, πάντων ἀπαρχόμενοι καὶ θυσίας οἱ προσάγοντες· μετὰ δὲ ταῦτα ἐκκομίσαντες ἱστᾶσι περὶ τὴν πόλιν.

25 Θεησάμενοι δὲ τὰ πάντα οἱ κατάσκοποι ἀπαλλάσσονται ὀπίσω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης ὀργὴν ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἑωυτῷ δοὺς ὅτι ἐς τὰ ἔσχατα γῆς ἔμελλε στρατεύεσθαι· οἷα δὲ ἐμμανής τε ἐὼν καὶ οὐ φρενήρης, ὡς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς παρεόντας αὐτοῦ τάξας ὑπομένειν, τὸν δὲ πεζὸν πάντα ἅμα ἀγόμενος. ἐπείτε δὲ στρατευόμενος ἐγένετο ἐν

The march which Cambyses made against the Long-lived Ethiopians.

Θήβησι, ἀπέκρινε τοῦ στρατοῦ ὡς πέντε μυριάδας, καὶ τούτοισι μὲν ἐνετέλλετο Ἀμμωνίους ἐξανδραποδισαμένους τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι, αὐτὸς δὲ τὸν λοιπὸν ἄγων στρατὸν ἤιε ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα. εἰ μέν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχεε καὶ ἀπῆγε ὀπίσω τὸν στρατόν, ἐπὶ τῇ ἀρχῆθεν γενομένῃ ἁμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν δὲ οὐδένα λόγον ποιεύμενος ἤιε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται ἕως μέν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες διέζωον, ἐπεὶ δὲ ἐς τὴν ψάμμον ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γὰρ ἕνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλοφαγίην, ἀπεὶς τὸν ἐπ' Αἰθίοπας στόλον ὀπίσω ἐπορεύετο καὶ ἀπικνέεται ἐς Θήβας πολλοὺς ἀπολέσας τοῦ στρατοῦ· ἐκ Θηβέων δὲ καταβὰς ἐς Μέμφιν τοὺς Ἕλληνας ἀπῆκε ἀποπλέειν.

The expedition against the Ammonians.

26 ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε· οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπείτε ὁρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ἀγωγούς, ἀπικόμενοι μὲν φανεροί εἰσι ἐς Ὄασιν πόλιν, τὴν ἔχουσι μὲν Σάμιοι τῆς Αἰσχριωνίης φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἑπτὰ ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου· ὀνομάζεται δὲ ὁ

χῶρος οὗτος κατὰ Ἑλλήνων γλῶσσαν Μακάρων νῆσος. ἐς μὲν δὴ τοῦτον τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατόν, τὸ ἐνθεῦτεν δέ, ὅτι μὴ αὐτοὶ Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους ἀπίκοντο οὔτε ὀπίσω ἐνόστησαν. λέγεται δὲ καὶ τάδε ὑπ᾽ αὐτῶν Ἀμμωνίων. ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφέας, γενέσθαι τε αὐτοὺς μεταξύ κου μάλιστα αὐτῶν τε καὶ τῆς Ὀάσιος, ἄριστον αἱρεομένοισι αὐτοῖσι ἐπιπνεῦσαι νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ θῖνας τῆς ψάμμου καταχῶσαί σφεας, καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι. Ἀμμώνιοι μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

27 Ἀπιγμένου δὲ Καμβύσεω ἐς Μέμφιν ἐφάνη Αἰγυπτίοισι ὁ Ἆπις, τὸν Ἕλληνες Ἔπαφον καλέουσι· ἐπιφανέος δὲ τούτου γενομένου αὐτίκα οἱ Αἰγύπτιοι εἵματα ἐφόρεον τὰ κάλλιστα καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεῦντας ὁ Καμβύσης, πάγχυ σφέας καταδόξας ἑωυτοῦ κακῶς πρήξαντος χαρμόσυνα ταῦτα ποιέειν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος, ἀπικομένους δὲ ἐς ὄψιν εἴρετο ὅ τι πρότερον μὲν ἐόντος αὐτοῦ ἐν Μέμφι ἐποίευν τοιοῦτον οὐδὲν Αἰγύπτιοι, τότε δὲ ἐπεὶ αὐτὸς παρείη τῆς στρατιῆς πλῆθός τι ἀποβαλών. οἱ δὲ ἔφραζον ὥς σφι θεὸς εἴη φανεὶς διὰ χρόνου πολλοῦ ἐωθὼς ἐπιφαίνεσθαι, καὶ ὡς ἐπεὰν φανῇ τότε πάντες Αἰγύπτιοι κεχαρηκότες ὁρτάζοιεν. ταῦτα

The coming of Apis to the Egyptians, and that which Cambyses said and did thereupon.

ἀκούσας ὁ Καμβύσης ἔφη ψεύδεσθαί σφεας καὶ
ὡς ψευδομένους θανάτῳ ἐζημίου. ἀποκτείνας δὲ 28
τούτους δεύτερα τοὺς ἱρέας ἐκάλεε ἐς ὄψιν·
λεγόντων δὲ κατὰ ταὐτὰ τῶν ἱρέων, οὐ λήσειν
ἔφη αὐτὸν εἰ θεός τις χειροήθης ἀπιγμένος εἴη
Αἰγυπτίοισι. τοσαῦτα δὲ εἴπας ἀπάγειν ἐκέλευε
τὸν Ἆπιν τοὺς ἱρέας. οἱ μὲν δὴ μετήισαν
(The marks of Apis.) ἄξοντες. ὁ δὲ Ἆπις οὗτος ὁ Ἔπαφος γίνεται
μόσχος ἐκ βοὸς ἥτις οὐκέτι οἵη τε γίνεται ἐς
γαστέρα ἄλλον βάλλεσθαι γόνον. Αἰγύπτιοι δὲ
λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ
κατίσχειν, καί μιν ἐκ τούτου τίκτειν τὸν Ἆπιν.
ἔχει δὲ ὁ μόσχος οὗτος ὁ Ἆπις καλεόμενος σημήια
τοιάδε· ἐὼν μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκὸν
τετράγωνον,[1] ἐπὶ δὲ τοῦ νώτου αἰετὸν εἰκασμένον,
ἐν δὲ τῇ οὐρῇ τὰς τρίχας διπλᾶς, ἐπὶ δὲ τῇ
γλώσσῃ κάνθαρον. ὡς δὲ ἤγαγον τὸν Ἆπιν οἱ 29
ἱρέες, ὁ Καμβύσης, οἷα ἐὼν ὑπομαργότερος,
σπασάμενος τὸ ἐγχειρίδιον, θέλων τύψαι τὴν
γαστέρα τοῦ Ἄπιος παίει τὸν μηρόν· γελάσας
δὲ εἶπε πρὸς τοὺς ἱρέας, "ὦ κακαὶ κεφαλαί,
τοιοῦτοι θεοὶ γίνονται, ἔναιμοί τε καὶ σαρκώδεες
καὶ ἐπαΐοντες σιδηρίων; ἄξιος μέν γε Αἰγυπτίων
οὗτός γε ὁ θεός. ἀτάρ τοι ὑμεῖς γε οὐ χαίροντες
γέλωτα ἐμὲ θήσεσθε." ταῦτα εἴπας ἐνετείλατο
τοῖσι ταῦτα πρήσσουσι τοὺς μὲν ἱρέας ἀπο-
μαστιγῶσαι, Αἰγυπτίων δὲ τῶν ἄλλων τὸν ἂν
λάβωσι ὁρτάζοντα κτείνειν. ὁρτὴ μὲν δὴ
διελέλυτο Αἰγυπτίοισι, οἱ δὲ ἱρέες ἐδικαιεῦντο, ὁ

[1] Or by conjecture λευκόν τι τρίγωνον.

δὲ Ἆπις πεπληγμένος τὸν μηρὸν ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν μὲν τελευτήσαντα ἐκ τοῦ τρώματος ἔθαψαν οἱ ἱρέες λάθρῃ Καμβύσεω.

The madness of Cambyses and the things which he did to his own kindred and to others.

30 Καμβύσης δέ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενήρης. καὶ πρῶτα μὲν τῶν κακῶν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν ἐόντα πατρὸς καὶ μητρὸς τῆς αὐτῆς, τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου, ὅτι τὸ τόξον μοῦνος Περσέων ὅσον τε ἐπὶ δύο δακτύλους εἴρυσε, τὸ παρὰ τοῦ Αἰθίοπος ἤνεικαν οἱ Ἰχθυοφάγοι· τῶν δὲ ἄλλων Περσέων οὐδεὶς οἷός τε ἐγένετο. ἀποιχομένου ὦν ἐς Πέρσας τοῦ Σμέρδιος ὄψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἔδοξέ οἱ ἄγγελον ἐλθόντα ἐκ Περσέων ἀγγέλλειν ὡς ἐν τῷ θρόνῳ τῷ βασιληίῳ ἱζόμενος Σμέρδις τῇ κεφαλῇ τοῦ οὐρανοῦ ψαύσειε. πρὸς ὦν ταῦτα δείσας περὶ ἑωυτοῦ μή μιν ἀποκτείνας ὁ ἀδελφεὸς ἄρχῃ, πέμπει Πρηξάσπεα ἐς Πέρσας, ὃς ἦν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ ἀναβὰς ἐς Σοῦσα ἀπέκτεινε Σμέρδιν, οἱ μὲν λέγουσι ἐπ᾽ ἄγρην ἐξαγαγόντα, οἱ δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν προαγαγόντα καταποντῶσαι.

31 Πρῶτον μὲν δὴ λέγουσι Καμβύσῃ τῶν κακῶν ἄρξαι τοῦτο· δεύτερα δὲ ἐξεργάσατο τὴν ἀδελφεὴν ἑσπομένην οἱ ἐς Αἴγυπτον, τῇ καὶ συνοίκεε καὶ ἦν οἱ ἀπ᾽ ἀμφοτέρων ἀδελφεή. ἔγημε δὲ αὐτὴν ὧδε· οὐδαμῶς γὰρ ἐώθεσαν πρότερον τῇσι ἀδελφεῇσι συνοικέειν Πέρσαι. ἠράσθη μιῆς τῶν ἀδελφεῶν Καμβύσης, καὶ ἔπειτα βουλόμενος

αὐτὴν γῆμαι, ὅτι οὐκ ἐωθότα ἐπενόεε ποιήσειν,
εἴρετο καλέσας τοὺς βασιληίους δικαστὰς εἴ τις
ἐστὶ κελεύων νόμος τὸν βουλόμενον ἀδελφεῇ
συνοικέειν. οἱ δὲ βασιλήιοι δικασταὶ κεκριμένοι
ἄνδρες γίνονται Περσέων, ἐς ὃ ἀποθάνωσι ἤ σφι
παρευρεθῇ τι ἄδικον, μέχρι τούτου· οὗτοι δὲ
τοῖσι Πέρσῃσι δίκας δικάζουσι καὶ ἐξηγηταὶ τῶν
πατρίων θεσμῶν γίνονται, καὶ πάντα ἐς τούτους
ἀνακέεται. εἰρομένου ὦν τοῦ Καμβύσεω, ὑπε-
κρίνοντο αὐτῷ οὗτοι καὶ δίκαια καὶ ἀσφαλέα,
φάμενοι νόμον οὐδένα ἐξευρίσκειν ὃς κελεύει
ἀδελφεῇ συνοικέειν ἀδελφεόν, ἄλλον μέντοι
ἐξευρηκέναι νόμον, τῷ βασιλεύοντι Περσέων
ἐξεῖναι ποιέειν τὸ ἂν βούληται. οὕτω οὔτε τὸν
νόμον ἔλυσαν δείσαντες Καμβύσεα, ἵνα τε μὴ
αὐτοὶ ἀπόλωνται τὸν νόμον περιστέλλοντες,
παρεξεῦρον ἄλλον νόμον σύμμαχον τῷ θέλοντι
γαμέειν ἀδελφεάς. τότε μὲν δὴ ὁ Καμβύσης
ἔγημε τὴν ἐρωμένην, μετὰ μέντοι οὐ πολλὸν
χρόνον ἔσχε ἄλλην ἀδελφεήν. τουτέων δῆτα
τὴν νεωτέρην ἐπισπομένην οἱ ἐπ᾽ Αἴγυπτον
κτείνει. ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διξὸς ὥσπερ 32
περὶ Σμέρδιος λέγεται λόγος. Ἕλληνες μὲν
λέγουσι Καμβύσεα συμβαλεῖν σκύμνον λέοντος
σκύλακι κυνός, θεωρέειν δὲ καὶ τὴν γυναῖκα
ταύτην, νικωμένου δὲ τοῦ σκύλακος ἀδελφεὸν
αὐτοῦ ἄλλον σκύλακα ἀπορρήξαντα τὸν δεσμὸν
παραγενέσθαι οἱ, δύο δὲ γενομένους οὕτω δὴ
τοὺς σκύλακας ἐπικρατῆσαι τοῦ σκύμνου. καὶ
τὸν μὲν Καμβύσεα ἥδεσθαι θεώμενον, τὴν δὲ

παρημένην δακρύειν. Καμβύσεα δὲ μαθόντα τοῦτο ἐπείρεσθαι δι' ὅ τι δακρύει, τὴν δὲ εἰπεῖν ὡς ἰδοῦσα τὸν σκύλακα τῷ ἀδελφεῷ τιμωρήσαντα δακρύσειε, μνησθεῖσά τε Σμέρδιος καὶ μαθοῦσα ὡς ἐκείνῳ οὐκ εἴη ὁ τιμωρήσων. Ἕλληνες μὲν δὴ διὰ τοῦτο τὸ ἔπος φασὶ αὐτὴν ἀπολέσθαι ὑπὸ Καμβύσεω, Αἰγύπτιοι δὲ ὡς τραπέζῃ περικατημένων λαβοῦσαν θρίδακα τὴν γυναῖκα περιτῖλαι καὶ ἐπανείρεσθαι τὸν ἄνδρα κότερον περιτετιλμένη ἡ θρῖδαξ ἢ δασέα εἴη καλλίων, καὶ τὸν φάναι δασέαν, τὴν δ' εἰπεῖν, “ταύτην μέντοι κοτὲ σὺ τὴν θρίδακα ἐμιμήσαο, τὸν Κύρου οἶκον ἀποψιλώσας.” τὸν δὲ θυμωθέντα ἐμπηδῆσαι αὐτῇ ἐχούσῃ ἐν γαστρί, καί μιν ἐκτρώσασαν ἀποθανεῖν.

33 Ταῦτα μὲν ἐς τοὺς οἰκηίους ὁ Καμβύσης ἐξεμάνη, εἴτε δὴ διὰ τὸν Ἆπιν εἴτε καὶ ἄλλως, οἷα πολλὰ ἔωθε ἀνθρώπους κακὰ καταλαμβάνειν· καὶ γάρ τινα ἐκ γενεῆς νοῦσον μεγάλην λέγεται ἔχειν ὁ Καμβύσης, τὴν ἱρὴν ὀνομάζουσί τινες. οὔ νύν τοι ἀεικὲς οὐδὲν ἦν τοῦ σώματος νοῦσον μεγάλην νοσέοντος μηδὲ τὰς φρένας ὑγιαίνειν.

34 τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη. λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα καί οἱ τὰς ἀγγελίας ἐφόρεε οὗτος, τούτου τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὕτη οὐ σμικρή· εἰπεῖν δὲ λέγεται τάδε· “Πρήξασπες, κοῖόν με τινὰ νομίζουσι Πέρσαι εἶναι ἄνδρα, τίνας τε λόγους περὶ ἐμέο ποιεῦνται;” τὸν δὲ εἰπεῖν, “ὦ δέσποτα, τὰ μὲν ἄλλα πάντα

μεγάλως ἐπαινέεαι, τῇ δὲ φιλοινίῃ σε φασὶ πλεόνως προσκέεσθαι.” τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων, τὸν δὲ θυμωθέντα τοιάδε ἀμείβεσθαι· “νῦν ἄρα με φασὶ Πέρσαι οἴνῳ προσκείμενον παραφρονέειν καὶ οὐκ εἶναι νοήμονα· οὐδ᾽ ἄρα σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθέες.” πρότερον γὰρ δὴ ἄρα Περσέων οἱ συνέδρων ἐόντων καὶ Κροίσου εἴρετο Καμβύσης κοῖός τις δοκέοι ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι Κῦρον, οἱ δὲ ἀμείβοντο ὡς εἴη ἀμείνων τοῦ πατρός· τά τε γὰρ ἐκείνου πάντα ἔχειν αὐτὸν καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν θάλασσαν. Πέρσαι μὲν ταῦτα ἔλεγον, Κροῖσος δὲ παρεὼν τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσι εἶπε πρὸς τὸν Καμβύσεα τάδε· “ἐμοὶ μέν νυν, ὦ παῖ Κύρου, οὐ δοκέεις ὅμοιος εἶναι τῷ πατρί· οὐ γάρ κώ τοι ἐστὶ υἱὸς οἷον σὲ ἐκεῖνος κατελίπετο.” ἥσθη τε ταῦτα ἀκούσας ὁ Καμβύσης καὶ ἐπαίνεε τὴν Κροίσου κρίσιν. τούτων δὴ ὦν ἐπιμνησθέντα **35**
ὀργῇ λέγειν πρὸς τὸν Πρηξάσπεα, “σύ νυν μάθε εἰ λέγουσι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε ἑστεῶτος ἐν τοῖσι προθύροισι βαλὼν τύχοιμι μέσης τῆς καρδίης, Πέρσαι φανέονται λέγοντες οὐδέν· ἢν δὲ ἁμάρτω, φάναι Πέρσας τε λέγειν ἀληθέα καί με μὴ σωφρονέειν.’ ταῦτα δὲ εἰπόντα καὶ διατείναντα τὸ τόξον βαλεῖν τὸν παῖδα, πεσόντος δὲ τοῦ παιδὸς ἀνασχίζειν αὐτὸν κελεύειν καὶ σκέψασθαι τὸ βλῆμα· ὡς δὲ ἐν τῇ καρδίῃ εὑρεθῆναι ἐνεόντα τὸν ὀιστόν,

εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς γελάσαντα καὶ περιχαρέα γενόμενον, "Πρήξασπες, ὡς μὲν ἔγωγε οὐ μαίνομαι Πέρσαι τε παραφρονέουσι, δῆλά τοι γέγονε· νῦν δέ μοι εἰπέ, τίνα εἶδες ἤδη πάντων ἀνθρώπων οὕτω ἐπίσκοπα τοξεύοντα;" Πρηξάσπεα δὲ ὁρέοντα ἄνδρα οὐ φρενήρεα καὶ περὶ ἑωυτῷ δειμαίνοντα εἰπεῖν, "δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἂν καλῶς βαλεῖν." τότε μὲν ταῦτα ἐξεργάσατο, ἑτέρωθι δὲ Περσέων ὁμοίους τοῖσι πρώτοισι δυώδεκα ἐπ' οὐδεμιῇ αἰτίῃ ἀξιοχρέῳ ἑλὼν ζώοντας ἐπὶ κεφαλὴν κατώρυξε.

36 Ταῦτα δέ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νουθετῆσαι τοῖσιδε τοῖσι ἔπεσι· "ὦ βασιλεῦ, μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτραπε, ἀλλ' ἴσχε καὶ καταλάμβανε σεωυτόν· ἀγαθόν τι πρόνοον εἶναι, σοφὸν δὲ ἡ προμηθείη. σὺ δὲ κτείνεις μὲν ἄνδρας σεωυτοῦ πολιήτας ἐπ' οὐδεμιῇ αἰτίῃ ἀξιοχρέῳ ἑλών, κτείνεις δὲ παῖδας. ἢν δὲ πολλὰ τοιαῦτα ποιέῃς, ὅρα ὅκως μή σευ ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατὴρ σὸς Κῦρος ἐνετέλλετο πολλὰ κελεύων σε νουθετέειν καὶ ὑποτίθεσθαι ὅ τι ἂν εὑρίσκω ἀγαθόν." ὁ μὲν δὴ εὐνοίην φαίνων συνεβούλευέ οἱ ταῦτα· ὁ δ' ἀμείβετο τοῖσιδε· "σὺ καὶ ἐμοὶ τολμᾷς συμβουλεύειν, ὃς χρηστῶς μὲν τὴν σεωυτοῦ πατρίδα ἐπετρόπευσας, εὖ δὲ τῷ πατρὶ τῷ ἐμῷ συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάντα ἰέναι ἐπὶ Μασσαγέτας, βουλομένων ἐκείνων διαβαίνειν ἐς τὴν ἡμετέρην, καὶ ἀπὸ μὲν σεωυτὸν

The advice of Crœsus.

ὤλεσας τῆς σεωυτοῦ πατρίδος κακῶς προστάς, ἀπὸ δὲ ὤλεσας Κῦρον πειθόμενον σοί. ἀλλ' οὔτι χαίρων, ἐπεί τοι καὶ πάλαι ἐς σὲ προφάσιός τευ ἐδεόμην ἐπιλαβέσθαι." ταῦτα δὲ εἴπας ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν, Κροῖσος δὲ ἀναδραμὼν ἔθεε ἔξω· ὁ δὲ ἐπείτε τοξεῦσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτεῖναι. οἱ δὲ θεράποντες ἐπιστάμενοι τὸν τρόπον αὐτοῦ κατακρύπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ ὥστε, εἰ μὲν μεταμελήσῃ τῷ Καμβύσῃ καὶ ἐπιζητέῃ τὸν Κροῖσον, οἱ δὲ ἐκφήναντες αὐτὸν δῶρα λάμψονται ζωάγρια Κροίσου, ἢν δὲ μὴ μεταμέληται μηδὲ ποθέῃ μιν, τότε καταχρᾶσθαι. ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὕστερον, καὶ οἱ θεράποντες μαθόντες τοῦτο ἐπηγγέλλοντο αὐτῷ ὡς περιείη. Καμβύσης δὲ Κροίσῳ μὲν συνήδεσθαι ἔφη περιεόντι, ἐκείνους μέντοι τοὺς περιποιήσαντας οὐ καταπροΐξεσθαι ἀλλ' ἀποκτενέειν. καὶ ἐποίησε ταῦτα.

The impiety of Cambyses.

37 Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τοὺς συμμάχους ἐξεμαίνετο, μένων ἐν Μέμφι καὶ θήκας τε παλαιὰς ἀνοίγων καὶ σκεπτόμενος τοὺς νεκρούς. ὡς δὲ δὴ καὶ ἐς τοῦ Ἡφαίστου τὸ ἱρὸν ἦλθε καὶ πολλὰ τῶγάλματι κατεγέλασε. ἔστι γὰρ τοῦ Ἡφαίστου τὸ ἄγαλμα τοῖσι Φοινικηίοισι Παταίκοισι ἐμφερέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πρῴρῃσι τῶν τριηρέων περιάγουσι. ὃς δὲ τούτους μὴ ὄπωπε, ἐγὼ δὲ σημανέω· πυγμαίου ἀνδρὸς μίμησίς ἐστι. ἐσῆλθε δὲ καὶ ἐς τῶν

Καβείρων τὸ ἱρόν, ἐς τὸ οὐ θεμιτόν ἐστι ἐσιέναι ἄλλον γε ἢ τὸν ἱρέα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέπρησε πολλὰ κατασκώψας. ἔστι δὲ καὶ ταῦτα ὅμοια τοῖσι τοῦ Ἡφαίστου· τούτου δέ σφεας παῖ-
38 δας λέγουσι εἶναι. πανταχῇ ὦν μοι δῆλά ἐστι ὅτι ἐμάνη μεγάλως ὁ Καμβύσης· οὐ γὰρ ἂν ἱροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελᾶν. εἰ γάρ τις προθείη πᾶσι ἀνθρώποισι ἐκλέξασθαι κελεύων νόμους τοὺς καλλίστους ἐκ τῶν πάντων νόμων, διασκεψάμενοι ἂν ἑλοίατο ἕκαστοι τοὺς ἑωυτῶν· οὕτω νομίζουσι πολλόν τι καλλίστους τοὺς ἑωυτῶν νόμους ἕκαστοι εἶναι. οὔκων οἰκός ἐστι ἄλλον γε ἢ μαινόμενον ἄνδρα γέλωτα τὰ τοιαῦτα τίθεσθαι. ὡς δὲ οὕτω νενομίκασι τὰ περὶ τοὺς νόμους πάντες ἄνθρωποι, πολλοῖσί τε καὶ ἄλλοισι τεκμηρίοισι πάρεστι σταθμώσασθαι, ἐν δὲ δὴ καὶ τῷδε. Δαρεῖος ἐπὶ τῆς ἑωυτοῦ ἀρχῆς καλέσας Ἑλλήνων τοὺς παρεόντας εἴρετο ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας κατασιτέεσθαι· οἱ δὲ ἐπ᾽ οὐδενὶ ἔφασαν ἔρδειν ἂν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλλατίας, οἳ τοὺς γονέας κατεσθίουσι, εἴρετο, παρεόντων τῶν Ἑλλήνων καὶ δι᾽ ἑρμηνέος μανθανόντων τὰ λεγόμενα, ἐπὶ τίνι χρήματι δεξαίατ᾽ ἂν τελευτέοντας τοὺς πατέρας κατακαίειν πυρί· οἱ δὲ ἀμβώσαντες μέγα εὐφημέειν μιν ἐκέλευον. οὕτω μέν νυν ταῦτα νενόμισται, καὶ ὀρθῶς μοι δοκέει Πίνδαρος ποιῆσαι νόμον πάντων βασιλέα φήσας εἶναι.

39 Καμβύσεω δὲ ἐπ᾽ Αἴγυπτον στρατευομένου

Of Polycrates the son of Aiakes, who was despot of Samos.

ἐποιήσαντο καὶ Λακεδαιμόνιοι στρατηίην ἐπὶ Σάμον τε καὶ Πολυκράτεα τὸν Αἰάκεος, ὃς ἔσχε Σάμον ἐπαναστάς, καὶ τὰ μὲν πρῶτα τριχῇ δασάμενος τὴν πόλιν τοῖσι ἀδελφεοῖσι Πανταγνώτῳ καὶ Συλοσῶντι ἔνειμε, μετὰ δὲ τὸν μὲν αὐτῶν ἀποκτείνας τὸν δὲ νεώτερον Συλοσῶντα ἐξελάσας ἔσχε πᾶσαν Σάμον, ἴσχων δὲ ξεινίην

His good fortune and league with Amasis.

Ἀμάσι τῷ Αἰγύπτου βασιλέι συνεθήκατο, πέμπων τε δῶρα καὶ δεκόμενος ἄλλα παρ᾽ ἐκείνου. ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτεος τὰ πρήγματα ηὔξετο καὶ ἦν βεβωμένα ἀνά τε τὴν Ἰωνίην καὶ τὴν ἄλλην Ἑλλάδα· ὅκου γὰρ ἰθύσειε στρατεύεσθαι, πάντα οἱ ἐχώρεε εὐτυχέως. ἔκτητο δὲ πεντηκοντέρους τε ἑκατὸν καὶ χιλίους τοξότας, ἔφερε δὲ καὶ ἦγε πάντας διακρίνων οὐδένα· τῷ γὰρ φίλῳ ἔφη χαριεῖσθαι μᾶλλον ἀποδιδοὺς τὰ ἔλαβε ἢ ἀρχὴν μηδὲ λαβών. συχνὰς μὲν δὴ τῶν νήσων ἀραιρήκεε, πολλὰ δὲ καὶ τῆς ἠπείρου ἄστεα· ἐν δὲ δὴ καὶ Λεσβίους πανστρατιῇ βοηθέοντας Μιλησίοισι ναυμαχίῃ κρατήσας εἷλε, οἳ τὴν τάφρον περὶ τὸ τεῖχος τὸ ἐν Σάμῳ πᾶσαν δεδεμένοι ὤρυξαν.

The advice of Amasis, and how Polycrates followed it by casting away his ring.

40 καί κως τὸν Ἄμασιν εὐτυχέων μεγάλως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλά οἱ τοῦτ᾽ ἦν ἐπιμελές. πολλῷ δὲ ἔτι πλεῦνός οἱ εὐτυχίης γινομένης, γράψας ἐς βυβλίον τάδε ἐπέστειλε ἐς Σάμον· "Ἄμασις Πολυκράτεϊ ὧδε λέγει. ἡδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα· ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι, τὸ θεῖον ἐπισταμένῳ ὡς

ἔστι φθονερόν· καί κως βούλομαι καὶ αὐτὸς καὶ τῶν ἂν κήδωμαι τὸ μέν τι εὐτυχέειν τῶν πρηγμάτων τὸ δὲ προσπταίειν, καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλὰξ πρήσσων ἢ εὐτυχέειν τὰ πάντα. οὐδένα γάρ κω λόγῳ οἶδα ἀκούσας ὅστις ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρριζος, εὐτυχέων τὰ πάντα. σὺ ὦν νῦν ἐμοὶ πειθόμενος ποίησον πρὸς τὰς εὐτυχίας τοιάδε· φροντίσας τὸ ἂν εὕρῃς ἐόν τοι πλείστου ἄξιον καὶ ἐπ' ᾧ σὺ ἀπολομένῳ μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο ἀπόβαλε οὕτω ὅκως μηκέτι ἥξει ἐς ἀνθρώπους· ἤν τε μὴ ἐναλλὰξ ἤδη τὠπὸ τούτου αἱ εὐτυχίαι τοι τῇσι πάθῃσι προσπίπτωσι, τρόπῳ τῷ ἐξ
41 *ἐμεῦ ὑποκειμένῳ ἀκέο." ταῦτα ἐπιλεξάμενος ὁ Πολυκράτης καὶ νόῳ λαβὼν ὥς οἱ εὖ ὑπετίθετο Ἄμασις, ἐδίζητο ἐπ' ᾧ ἂν μάλιστα τὴν ψυχὴν ἀσηθείη ἀπολομένῳ τῶν κειμηλίων, διζήμενος δὲ εὕρισκε τόδε. ἦν οἱ σφρηγὶς τὴν ἐφόρεε χρυσόδετος, σμαράγδου μὲν λίθου ἐοῦσα, ἔργον δὲ ἦν Θεοδώρου τοῦ Τηλεκλέος Σαμίου. ἐπεὶ ὦν ταύτην οἱ ἐδόκεε ἀποβαλεῖν, ἐποίεε τοιάδε. πεντηκόντερον πληρώσας ἀνδρῶν ἐσέβη ἐς αὐτήν, μετὰ δὲ ἀναγαγεῖν ἐκέλευε ἐς τὸ πέλαγος. ὡς δὲ ἀπὸ τῆς νήσου ἑκὰς ἐγένετο, περιελόμενος τὴν σφρηγῖδα πάντων ὁρεόντων τῶν συμπλόων ῥίπτει ἐς τὸ πέλαγος. τοῦτο δὲ ποιήσας ἀπέπλεε, ἀπικόμενος δὲ ἐς τὰ οἰκία συμφορῇ*
42 *ἐχρᾶτο. πέμπτῃ δὲ ἢ ἕκτῃ ἡμέρῃ ἀπὸ τούτων τάδε οἱ συνήνεικε γενέσθαι. ἀνὴρ ἁλιεὺς λαβὼν ἰχθὺν μέγαν τε καὶ καλὸν ἠξίου μιν Πολυκράτεϊ*

δῶρον δοθῆναι· φέρων δὴ ἐπὶ τὰς θύρας Πολυκράτεϊ ἔφη ἐθέλειν ἐλθεῖν ἐς ὄψιν, χωρήσαντος δέ οἱ τούτου ἔλεγε διδοὺς τὸν ἰχθύν, "ὦ βασιλεῦ, ἐγὼ τόνδε ἑλὼν οὐκ ἐδικαίωσα φέρειν ἐς ἀγορήν, καίπερ ἐὼν ἀποχειροβίοτος, ἀλλά μοι ἐδόκεε σεῦ τε εἶναι ἄξιος καὶ τῆς σῆς ἀρχῆς· σοὶ δή μιν φέρων δίδωμι." ὁ δὲ ἡσθεὶς τοῖσι ἔπεσι ἀμείβεται τοῖσιδε· "κάρτα τε εὖ ἐποίησας καὶ χάρις διπλῆ τῶν τε λόγων καὶ τοῦ δώρου· καί σε ἐπὶ δεῖπνον καλέομεν." ὁ μὲν δὴ ἁλιεὺς μέγα ποιεύμενος ταῦτα ἤιε ἐς τὰ οἰκία, τὸν δὲ ἰχθὺν τάμνοντες οἱ θεράποντες εὑρίσκουσι ἐν τῇ νηδύι αὐτοῦ ἐνεοῦσαν τὴν Πολυκράτεος σφρηγῖδα. ὡς δὲ εἶδόν τε καὶ ἔλαβον τάχιστα, ἔφερον κεχαρηκότες παρὰ τὸν Πολυκράτεα, διδόντες δέ οἱ τὴν σφρηγῖδα ἔλεγον ὅτεῳ τρόπῳ εὑρέθη. τὸν δὲ ὡς ἐσῆλθε θεῖον εἶναι τὸ πρῆγμα, γράφει ἐς βυβλίον πάντα τὰ ποιήσαντά μιν οἷα καταλελάβηκε, γράψας δὲ ἐς Αἴγυπτον ἐπέθηκε.

How Amasis broke off the league.

43 ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ βυβλίον τὸ παρὰ τοῦ Πολυκράτεος ἧκον, ἔμαθε ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἄνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσειν μέλλοι Πολυκράτης εὐτυχέων τὰ πάντα, ὃς καὶ τὰ ἀποβάλλει εὑρίσκει. πέμψας δέ οἱ κήρυκα ἐς Σάμον διαλύεσθαι ἔφη τὴν ξεινίην. τοῦδε δὲ εἵνεκεν ταῦτα ἐποίεε, ἵνα μὴ συντυχίης δεινῆς τε καὶ μεγάλης Πολυκράτεα καταλαβούσης αὐτὸς ἀλγήσειε τὴν ψυχὴν ὡς περὶ ξείνου ἀνδρός.

The causes why the Lacedemonians fought against Polycrates.

44 Ἐπὶ τοῦτον δὴ ὦν τὸν Πολυκράτεα εὐτυχέοντα τὰ πάντα ἐστρατεύοντο Λακεδαιμόνιοι, ἐπικαλεσαμένων τῶν μετὰ ταῦτα Κυδωνίην τὴν ἐν Κρήτῃ κτισάντων Σαμίων. πέμψας δὲ κήρυκα λάθρῃ Σαμίων Πολυκράτης παρὰ Καμβύσεα τὸν Κύρου συλλέγοντα στρατὸν ἐπ' Αἴγυπτον, ἐδεήθη ὅκως ἂν καὶ παρ' ἑωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ. Καμβύσης δὲ ἀκούσας τούτων προθύμως ἔπεμπε ἐς Σάμον δεησόμενος Πολυκράτεος στρατὸν ναυτικὸν ἅμα πέμψαι ἑωυτῷ ἐπ' Αἴγυπτον. ὁ δὲ ἐπιλέξας τῶν ἀστῶν τοὺς ὑπώπτευε μάλιστα ἐς ἐπανάστασιν ἀπέπεμπε τεσσεράκοντα τριήρεσι, ἐντειλάμενος
45 Καμβύσῃ ὀπίσω τούτους μὴ ἀποπέμπειν. οἱ μὲν δὴ λέγουσι τοὺς ἀποπεμφθέντας Σαμίων ὑπὸ Πολυκράτεος οὐκ ἀπικέσθαι ἐς Αἴγυπτον, ἀλλ' ἐπείτε ἐγένοντο ἐν Καρπάθῳ πλέοντες, δοῦναι σφίσι λόγον, καί σφι ἁδεῖν τὸ προσωτέρω μηκέτι πλέειν· οἱ δὲ λέγουσι ἀπικομένους τε ἐς Αἴγυπτον καὶ φυλασσομένους ἐνθεῦτεν αὐτοὺς ἀποδρῆναι. καταπλέουσι δὲ ἐς τὴν Σάμον Πολυκράτης νηυσὶ ἀντιάσας ἐς μάχην κατέστη· νικήσαντες δὲ οἱ κατιόντες ἀπέβησαν ἐς τὴν νῆσον, πεζομαχήσαντες δὲ ἐν αὐτῇ ἑσσώθησαν, καὶ οὕτω δὴ ἔπλεον ἐς Λακεδαίμονα. εἰσὶ δὲ οἳ λέγουσι τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτεα, λέγοντες ἐμοὶ δοκέειν οὐκ ὀρθῶς· οὐδὲν γὰρ ἔδεέ σφεας Λακεδαιμονίους ἐπικαλέεσθαι, εἴ περ αὐτοὶ ἦσαν ἱκανοὶ Πολυκράτεα παραστήσασθαι. πρὸς δὲ τούτοισι οὐδὲ λόγος αἱρέει, τῷ ἐπίκουροι μισθωτοὶ

καὶ τοξόται οἰκήιοι ἦσαν πλήθεϊ πολλοί, τοῦτον ὑπὸ τῶν κατιόντων Σαμίων ἐόντων ὀλίγων ἑσσωθῆναι. τῶν δ' ὑπ' ἑωυτῷ ἐόντων πολιητέων τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συνειλήσας εἶχε ἑτοίμους, ἢν ἄρα προδιδῶσι οὗτοι πρὸς τοὺς κατιόντας, ὑποπρῆσαι αὐτοῖσι τοῖσι νεωσοίκοισι.

Ἐπείτε δὲ οἱ ἐξελασθέντες Σαμίων ὑπὸ 46
Πολυκράτεος ἀπίκοντο ἐς τὴν Σπάρτην, καταστάντες ἐπὶ τοὺς ἄρχοντας ἔλεγον πολλὰ οἷα κάρτα δεόμενοι. οἱ δέ σφι τῇ πρώτῃ καταστάσι ὑπεκρίναντο τὰ μὲν πρῶτα λεχθέντα ἐπιλελῆσθαι, τὰ δὲ ὕστατα οὐ συνιέναι. μετὰ δὲ ταῦτα δεύτερα καταστάντες ἄλλο μὲν εἶπον οὐδέν, θύλακον δὲ φέροντες ἔφασαν τὸν θύλακον ἀλφίτων δέεσθαι. οἱ δέ σφι ὑπεκρίναντο τῷ θυλάκῳ περιεργάσθαι· βοηθέειν δ' ὦν ἔδοξε αὐτοῖσι. καὶ ἔπειτα παρασκευασάμενοι ἐστρα- 47
τεύοντο Λακεδαιμόνιοι ἐπὶ Σάμον, ὡς μὲν Σάμιοι λέγουσι, εὐεργεσίας ἐκτίνοντες, ὅτι σφι πρότεροι αὐτοὶ νηυσὶ ἐβοήθησαν ἐπὶ Μεσσηνίους· ὡς δὲ Λακεδαιμόνιοι λέγουσι, οὐκ οὕτω τιμωρῆσαι δεομένοισι Σαμίοισι ἐστρατεύοντο ὡς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἁρπαγῆς, τὸν ἦγον Κροίσῳ, καὶ τοῦ θώρηκος, τὸν αὐτοῖσι Ἄμασις ὁ Αἰγύπτου βασιλεὺς ἔπεμψε δῶρον. καὶ γὰρ θώρηκα ἐληίσαντο τῷ προτέρῳ ἔτεϊ ἢ τὸν κρητῆρα οἱ Σάμιοι, ἐόντα μὲν λίνεον καὶ ζῴων ἐνυφασμένων συχνῶν, κεκοσμημένον δὲ χρυσῷ καὶ εἰρίοισι ἀπὸ ξύλου· τῶν δὲ εἵνεκα θωυμάσαι ἄξιον, ἁρπε-

δόνη ἑκάστη τοῦ θώρηκος ποιέει· ἐοῦσα γὰρ λεπτὴ ἔχει ἁρπεδόνας ἐν ἑωυτῇ τριηκοσίας καὶ ἑξήκοντα, πάσας φανεράς. τοιοῦτος ἕτερός ἐστι καὶ τὸν ἐν Λίνδῳ ἀνέθηκε τῇ Ἀθηναίῃ Ἄμασις.

That the Corinthians also joined in this expedition, and for what cause.

48 Συνεπελάβοντο δὲ τοῦ στρατεύματος τοῦ ἐπὶ Σάμον ὥστε γενέσθαι καὶ Κορίνθιοι προθύμως· ὕβρισμα γὰρ καὶ ἐς τούτους εἶχε ἐκ τῶν Σαμίων γενόμενον γενεῇ πρότερον τοῦ στρατεύματος τούτου, κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρητῆρος τῇ ἁρπαγῇ γεγονός. Κερκυραίων γὰρ παῖδας τριηκοσίους ἀνδρῶν τῶν πρώτων Περίανδρος ὁ Κυψέλου ἐς Σάρδις ἀπέπεμψε παρὰ Ἀλυάττεα ἐπ᾽ ἐκτομῇ· προσσχόντων δὲ ἐς τὴν Σάμον τῶν ἀγόντων τοὺς παῖδας Κορινθίων, πυθόμενοι οἱ Σάμιοι τὸν λόγον, ἐπ᾽ οἷσι ἀγοίατο ἐς Σάρδις, πρῶτα μὲν τοὺς παῖδας ἐδίδαξαν ἱροῦ ἅψασθαι Ἀρτέμιδος, μετὰ δὲ οὐ περιορέοντες ἀπέλκειν τοὺς ἱκέτας ἐκ τοῦ ἱροῦ, σιτίων δὲ τοὺς παῖδας ἐργόντων Κορινθίων, ἐποιήσαντο οἱ Σάμιοι ὁρτήν, τῇ καὶ νῦν ἔτι χρέωνται κατὰ ταὐτά· νυκτὸς γὰρ ἐπιγενομένης, ὅσον χρόνον ἱκέτευον οἱ παῖδες, ἵστασαν χοροὺς παρθένων τε καὶ ἠιθέων, ἱστάντες δὲ τοὺς χοροὺς τρωκτὰ σησάμου τε καὶ μέλιτος ἐποιήσαντο νόμον φέρεσθαι, ἵνα ἁρπάζοντες οἱ τῶν Κερκυραίων παῖδες ἔχοιεν τροφήν. ἐς τοῦτο δὲ τόδε ἐγίνετο, ἐς ὃ οἱ Κορίνθιοι τῶν παίδων οἱ φύλακοι οἴχοντο ἀπολιπόντες· τοὺς δὲ παῖδας
49 ἀπήγαγον ἐς Κέρκυραν οἱ Σάμιοι. εἰ μέν νυν Περιάνδρου τελευτήσαντος τοῖσι Κορινθίοισι φίλα

ἦν πρὸς τοὺς Κερκυραίους, οἱ δὲ οὐκ ἂν συνελάβοντο τοῦ στρατεύματος τοῦ ἐπὶ Σάμον ταύτης εἵνεκεν τῆς αἰτίης. νῦν δὲ αἰεὶ ἐπείτε ἔκτισαν τὴν νῆσον, εἰσὶ ἀλλήλοισι διάφοροι, ἐρίζοντες[1] ἑωυτοῖσι. τούτων ὦν εἵνεκεν ἀπεμνησικάκεον τοῖσι Σαμίοισι οἱ Κορίνθιοι.

The history of Periander and of his son Lycophron.

50 Ἀπέπεμπε δὲ ἐς Σάρδις ἐπ᾽ ἐκτομῇ Περίανδρος τῶν πρώτων Κερκυραίων ἐπιλέξας τοὺς παῖδας τιμωρεύμενος· πρότεροι γὰρ οἱ Κερκυραῖοι ἦρξαν ἐς αὐτὸν πρῆγμα ἀτάσθαλον ποιήσαντες. ἐπείτε γὰρ τὴν ἑωυτοῦ γυναῖκα Μέλισσαν Περίανδρος ἀπέκτεινε, συμφορὴν τοιήνδε οἱ ἄλλην συνέβη πρὸς τῇ γεγονυίῃ γενέσθαι. ἦσάν οἱ ἐκ Μελίσσης δύο παῖδες, ἡλικίην ὁ μὲν ἑπτακαίδεκα ὁ δὲ ὀκτωκαίδεκα ἔτεα γεγονώς. τούτους ὁ μητροπάτωρ Προκλέης ἐὼν Ἐπιδαύρου τύραννος μεταπεμψάμενος παρ᾽ ἑωυτὸν ἐφιλοφρονέετο, ὡς οἰκὸς ἦν θυγατρὸς ἐόντας τῆς ἑωυτοῦ παῖδας. ἐπείτε δέ σφεας ἀπεπέμπετο, εἶπε προπέμπων αὐτούς, "ἆρα ἴστε, ὦ παῖδες, ὃς ὑμέων τὴν μητέρα ἀπέκτεινε;" τοῦτο τὸ ἔπος ὁ μὲν πρεσβύτερος αὐτῶν ἐν οὐδενὶ λόγῳ ἐποιήσατο· ὁ δὲ νεώτερος, τῷ οὔνομα ἦν Λυκόφρων, ἤλγησε ἀκούσας οὕτω ὥστε ἀπικόμενος ἐς τὴν Κόρινθον ἅτε φονέα τῆς μητρὸς τὸν πατέρα οὔτε προσεῖπε, διαλεγομένῳ τε οὔτε προσδιελέγετο ἱστορέοντί τε λόγον οὐδένα ἐδίδου. τέλος δέ μιν πέρι θυμῷ[2] ἐχόμενος ὁ Περίανδρος ἐξελαύνει ἐκ τῶν οἰκίων.

51 ἐξελάσας δὲ τοῦτον ἱστόρεε τὸν πρεσβύτερον τά σφι ὁ

[1] ἐρίζοντες by conjecture for ἐόντες. [2] Or περιθύμως.

μητροπάτωρ διελέχθη. ὁ δέ οἱ ἀπηγέετο ὥς σφεας φιλοφρόνως ἐδέξατο· ἐκείνου δὲ τοῦ ἔπεος τό σφι ὁ Προκλέης ἀποστέλλων εἶπε, ἅτε οὐ νόῳ λαβών, οὐκ ἐμέμνητο. Περίανδρος δὲ οὐδεμίαν μηχανὴν ἔφη εἶναι μὴ οὔ σφι ἐκεῖνον ὑποθέσθαι τι, ἐλιπάρεέ τε ἱστορέων· ὁ δὲ ἀναμνησθεὶς εἶπε καὶ τοῦτο. Περίανδρος δὲ νόῳ λαβὼν καὶ τοῦτο καὶ μαλακὸν ἐνδιδόναι βουλόμενος οὐδέν, τῇ ὁ ἐξελασθεὶς ὑπ' αὐτοῦ παῖς δίαιταν ἐποιέετο, ἐς τούτους πέμπων ἄγγελον ἀπηγόρευε μή μιν δέκεσθαι οἰκίοισι. ὁ δὲ ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπηλαύνετ' ἂν καὶ ἀπὸ ταύτης, ἀπειλέοντός τε τοῦ Περιάνδρου τοῖσι δεξαμένοισι καὶ ἐξέργειν κελεύοντος· ἀπελαυνόμενος δ' ἂν ἤιε ἐπ' ἑτέρην τῶν ἑταίρων· οἱ δὲ ἅτε Περιάνδρου ἐόντα παῖδα καίπερ δειμαίνοντες ὅμως ἐδέκοντο.

52 τέλος δὲ ὁ Περίανδρος κήρυγμα ἐποιήσατο, ὃς ἂν ἢ οἰκίοισι ὑποδέξηταί μιν ἢ προσδιαλεχθῇ, ἱρὴν ζημίην τοῦτον τῷ Ἀπόλλωνι ὀφείλειν, ὅσην δὴ εἴπας. πρὸς ὦν δὴ τοῦτο τὸ κήρυγμα οὔτε τίς οἱ διαλέγεσθαι οὔτε οἰκίοισι δέκεσθαι ἤθελε· πρὸς δὲ οὐδὲ αὐτὸς ἐκεῖνος ἐδικαίευ πειρᾶσθαι ἀπειρημένου, ἀλλὰ διακαρτερέων ἐν τῇσι στοιῇσι ἐκαλινδέετο. τετάρτῃ δὲ ἡμέρῃ ἰδών μιν ὁ Περίανδρος ἀλουσίῃσί τε καὶ ἀσιτίῃσι συμπεπτωκότα οἴκτειρε· ὑπεὶς δὲ τῆς ὀργῆς ἤιε ἆσσον καὶ ἔλεγε, "ὦ παῖ, κότερα τούτων αἱρετώτερά ἐστι, ταῦτα τὰ νῦν ἔχων πρήσσεις, ἢ τὴν τυραννίδα καὶ τὰ ἀγαθὰ τὰ νῦν ἐγὼ ἔχω, ταῦτα ἐόντα τῷ πατρὶ ἐπιτήδεον

παραλαμβάνειν; ὃς ἐὼν ἐμός τε παῖς καὶ Κορίνθου τῆς εὐδαίμονος βασιλεὺς ἀλήτην βίον εἵλευ, ἀντιστατέων τε καὶ ὀργῇ χρεώμενος ἐς τόν σε ἥκιστα ἐχρῆν. εἰ γάρ τις συμφορὴ ἐν αὐτοῖσι ἐγεγόνεε, ἐξ ἧς ὑποψίην ἐς ἐμὲ ἔχεις, ἐμοί τε αὕτη γέγονε καὶ ἐγὼ αὐτῆς τὸ πλεῦν μέτοχός εἰμι, ὅσῳ αὐτός σφεα[1] ἐξεργασάμην. σὺ δὲ μαθὼν ὅσῳ φθονέεσθαι κρέσσον ἐστὶ ἢ οἰκτείρεσθαι, ἅμα τε ὁκοῖόν τι ἐς τοὺς τοκέας καὶ ἐς τοὺς κρέσσονας τεθυμῶσθαι, ἄπιθι ἐς τὰ οἰκία." Περίανδρος μὲν τούτοισι αὐτὸν κατελάμβανε. ὁ δὲ ἄλλο μὲν οὐδὲν ἀμείβεται τὸν πατέρα, ἔφη δέ μιν ἱρὴν ζημίην ὀφείλειν τῷ θεῷ ἑωυτῷ ἐς λόγους ἀπικόμενον. μαθὼν δὲ ὁ Περίανδρος ὡς ἄπορόν τι τὸ κακὸν εἴη τοῦ παιδὸς καὶ ἀνίκητον, ἐξ ὀφθαλμῶν μιν ἀποπέμπεται στείλας πλοῖον ἐς Κέρκυραν· ἐπεκράτεε γὰρ καὶ ταύτης. ἀποστείλας δὲ τοῦτον ὁ Περίανδρος ἐστρατεύετο ἐπὶ τὸν πενθερὸν Προκλέα ὡς τῶν παρεόντων οἱ πρηγμάτων ἐόντα αἰτιώτατον, καὶ εἷλε μὲν τὴν Ἐπίδαυρον, εἷλε δὲ αὐτὸν Προκλέα καὶ ἐζώγρησε.

53 ἐπεὶ δὲ τοῦ χρόνου προβαίνοντος ὅ τε Περίανδρος παρηβήκεε καὶ συνεγινώσκετο ἑωυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν τε καὶ διέπειν, πέμψας ἐς τὴν Κέρκυραν ἀπεκάλεε τὸν Λυκόφρονα ἐπὶ τὴν τυραννίδα· ἐν γὰρ δὴ τῷ πρεσβυτέρῳ τῶν παίδων οὔκων ἐνώρα, ἀλλά οἱ κατεφαίνετο εἶναι νωθέστερος. ὁ δὲ Λυκόφρων οὐδὲ ὑποκρίσιος[2] ἠξίωσε τὸν φέροντα τὴν ἀγγελίην. Περί-

[1] Or σφε.

[2] Or ἀνακρίσιος.

ανδρος δὲ περιεχόμενος τοῦ νεηνίεω δεύτερα ἀπέστειλε ἐπ᾽ αὐτὸν τὴν ἀδελφεήν, ἑωυτοῦ δὲ θυγατέρα, δοκέων μιν μάλιστα ταύτῃ ἂν πείθεσθαι. ἀπικομένης δὲ ταύτης καὶ λεγούσης, "ὦ παῖ, βούλεαι τήν τε τυραννίδα ἐς ἄλλους πεσεῖν καὶ τὸν οἶκον τοῦ πατρὸς διαφορηθέντα μᾶλλον ἢ αὐτός σφεα ἀπελθὼν ἔχειν; ἄπιθι ἐς τὰ οἰκία, παῦσαι σεωυτὸν ζημιῶν. φιλοτιμίη κτῆμα σκαιόν. μὴ τῷ κακῷ τὸ κακὸν ἰῶ. πολλοὶ τῶν δικαίων τὰ ἐπιεικέστερα προτιθεῖσι, πολλοὶ δὲ ἤδη τὰ μητρώια διζήμενοι τὰ πατρώια ἀπέβαλον. τυραννὶς χρῆμα σφαλερόν, πολλοὶ δὲ αὐτῆς ἐρασταί εἰσι, ὁ δὲ γέρων τε ἤδη καὶ παρηβηκώς· μὴ δῷς τὰ σεωυτοῦ ἀγαθὰ ἄλλοισι." ἡ μὲν δὴ τὰ ἐπαγωγότατα διδαχθεῖσα ὑπὸ τοῦ πατρὸς ἔλεγε πρὸς αὐτόν· ὁ δὲ ὑποκρινάμενος ἔφη οὐδαμὰ ἥξειν ἐς Κόρινθον, ἔστ᾽ ἂν πυνθάνηται περιεόντα τὸν πατέρα. ἀπαγγειλάσης δὲ ταύτης ταῦτα, τὸ τρίτον Περίανδρος κήρυκα πέμπει βουλόμενος αὐτὸς μὲν ἐς Κέρκυραν ἥκειν, ἐκεῖνον δὲ ἐκέλευε ἐς Κόρινθον ἀπικόμενον διάδοχον γίνεσθαι τῆς τυραννίδος. καταινέσαντος δὲ ἐπὶ τούτοισι τοῦ παιδός, ὁ μὲν Περίανδρος ἐστέλλετο ἐς τὴν Κέρκυραν, ὁ δὲ παῖς οἱ ἐς τὴν Κόρινθον. μαθόντες δὲ οἱ Κερκυραῖοι τούτων ἕκαστα, ἵνα μή σφι Περίανδρος ἐς τὴν χώρην ἀπίκηται, κτείνουσι τὸν νεηνίσκον. ἀντὶ τούτων μὲν Περίανδρος Κερκυραίους ἐτιμωρέετο.

54 Λακεδαιμόνιοι δὲ στόλῳ μεγάλῳ ὡς ἀπίκοντο, ἐπολιόρκεον Σάμον· προσβαλόντες δὲ πρὸς τὸ The fighting in Samos.

τεῖχος τοῦ μὲν πρὸς θαλάσσῃ ἑστεῶτος πύργου κατὰ τὸ προάστειον τῆς πόλιος ἐπέβησαν, μετὰ δὲ αὐτοῦ βοηθήσαντος Πολυκράτεος χειρὶ πολλῇ ἀπηλάσθησαν. κατὰ δὲ τὸν ἐπάνω πύργον τὸν ἐπὶ τῆς ῥάχιος τοῦ ὄρεος ἐπεόντα ἐπεξῆλθον οἵ τε ἐπίκουροι καὶ αὐτῶν Σαμίων συχνοί, δεξάμενοι δὲ τοὺς Λακεδαιμονίους ἐπ' ὀλίγον χρόνον ἔφευγον ὀπίσω· οἱ δὲ ἐπισπόμενοι ἔκτεινον. εἰ μέν νυν 55
οἱ παρεόντες Λακεδαιμονίων ὅμοιοι ἐγένοντο ταύτην τὴν ἡμέρην Ἀρχίῃ τε καὶ Λυκώπῃ, αἱρέθη ἂν Σάμος· Ἀρχίης γὰρ καὶ Λυκώπης μοῦνοι συνεσπεσόντες φεύγουσι ἐς τὸ τεῖχος τοῖσι Σαμίοισι καὶ ἀποκληισθέντες τῆς ὀπίσω ὁδοῦ, ἀπέθανον ἐν τῇ πόλι τῇ Σαμίων. τρίτῳ δὲ ἀπ' Ἀρχίεω τούτου γεγονότι ἄλλῳ Ἀρχίῃ τῷ Σαμίου τοῦ Ἀρχίεω αὐτὸς ἐν Πιτάνῃ συνεγενόμην (δήμου γὰρ τούτου ἦν), ὃς ξείνων πάντων μάλιστα ἐτίμα τε Σαμίους καί οἱ τῷ πατρὶ ἔφη Σάμιον τοὔνομα τεθῆναι, ὅτι οἱ ὁ πατὴρ Ἀρχίης ἐν Σάμῳ ἀριστεύσας ἐτελεύτησε. τιμᾶν δὲ Σαμίους ἔφη, διότι ταφῆναί οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων.

The departure of the Lacedemonians from Samos.

Λακεδαιμόνιοι δέ, ὥς σφι τεσσεράκοντα 56
ἐγεγόνεσαν ἡμέραι πολιορκέουσι Σάμον, ἐς τὸ πρόσω τε οὐδὲν προεκόπτετο τῶν πρηγμάτων, ἀπαλλάσσοντο ἐς Πελοπόννησον. ὡς δὲ ὁ ματαιότερος λόγος ὥρμηται, λέγεται Πολυκράτεα ἐπιχώριον νόμισμα κόψαντα πολλὸν μολύβδου καταχρυσώσαντα δοῦναί σφι, τοὺς δὲ δεξαμένους οὕτω δὴ ἀπαλλάσσεσθαι. ταύτην πρώτην στρατιὴν ἐς τὴν Ἀσίην Λακεδαιμόνιοι Δωριέες ἐποιήσαντο.

Of that which was done by those Samians who revolted against Polycrates.

57 Οἱ δ' ἐπὶ τὸν Πολυκράτεα στρατευσάμενοι Σαμίων, ἐπεὶ οἱ Λακεδαιμόνιοι αὐτοὺς ἀπολείπειν ἔμελλον, καὶ αὐτοὶ ἀπέπλεον ἐς Σίφνον. χρημάτων γὰρ ἐδέοντο, τὰ δὲ τῶν Σιφνίων πρήγματα ἤκμαζε τοῦτον τὸν χρόνον, καὶ νησιωτέων μάλιστα ἐπλούτεον, ἅτε ἐόντων αὐτοῖσι ἐν τῇ νήσῳ χρυσέων καὶ ἀργυρέων μετάλλων, οὕτω ὥστε ἀπὸ τῆς δεκάτης τῶν γινομένων αὐτόθεν χρημάτων θησαυρὸς ἐν Δελφοῖσι ἀνακέεται ὅμοια τοῖσι πλουσιωτάτοισι· αὐτοὶ δὲ τὰ γινόμενα τῷ ἐνιαυτῷ ἑκάστῳ χρήματα διενέμοντο. ὅτε ὦν ἐποιεῦντο τὸν θησαυρόν, ἐχρέωντο τῷ χρηστηρίῳ εἰ αὐτοῖσι τὰ παρεόντα ἀγαθὰ οἷά τε ἐστὶ πολλὸν χρόνον παραμένειν· ἡ δὲ Πυθίη ἔχρησέ σφι τάδε·

ἀλλ' ὅταν ἐν Σίφνῳ πρυτανήια λευκὰ γένηται
λεύκοφρύς τ' ἀγορή, τότε δὴ δεῖ φράδμονος ἀνδρός
φράσσασθαι ξυλινόν τε λόχον κήρυκά τ' ἐρυθρόν.

τοῖσι δὲ Σιφνίοισι ἦν τότε ἡ ἀγορὴ καὶ τὸ πρυτανήιον Παρίῳ λίθῳ ἠσκημένα.
58 τοῦτον τὸν χρησμὸν οὐκ οἷοί τε ἦσαν γνῶναι οὔτε τότε εὐθὺς οὔτε τῶν Σαμίων ἀπιγμένων. ἐπείτε γὰρ τάχιστα πρὸς τὴν Σίφνον προσῖσχον οἱ Σάμιοι, ἔπεμπον τῶν νεῶν μίαν πρέσβεας ἄγουσαν ἐς τὴν πόλιν. τὸ δὲ παλαιὸν ἅπασαι αἱ νέες ἦσαν μιλτηλιφέες, καὶ ἦν τοῦτο τὸ ἡ Πυθίη προηγόρευε τοῖσι Σιφνίοισι, φυλάξασθαι τὸν ξύλινον λόχον κελεύουσα καὶ κήρυκα ἐρυθρόν. ἀπικόμενοι ὦν οἱ ἄγγελοι ἐδέοντο τῶν Σιφνίων δέκα τάλαντά σφι

χρῆσαι· οὐ φασκόντων δὲ χρήσειν τῶν Σιφνίων αὐτοῖσι, οἱ Σάμιοι τοὺς χώρους αὐτῶν ἐπόρθεον. πυθόμενοι δὲ εὐθὺς ἧκον οἱ Σίφνιοι βοηθέοντες καὶ συμβαλόντες αὐτοῖσι ἑσσώθησαν, καὶ αὐτῶν πολλοὶ ἀπεκληίσθησαν τοῦ ἄστεος ὑπὸ τῶν Σαμίων· καὶ αὐτοὺς μετὰ ταῦτα ἑκατὸν τάλαντα ἔπρηξαν.

59 παρὰ δὲ Ἑρμιονέων νῆσον ἀντὶ χρημάτων παρέλαβον Ὑδρέην τὴν ἐπὶ Πελοποννήσῳ καὶ αὐτὴν Τροιζηνίοισι παρακατέθεντο· αὐτοὶ δὲ Κυδωνίην τὴν ἐν Κρήτῃ ἔκτισαν, οὐκ ἐπὶ τοῦτο πλέοντες ἀλλὰ Ζακυνθίους ἐξελῶντες ἐκ τῆς νήσου. ἔμειναν δ᾽ ἐν ταύτῃ καὶ εὐδαιμόνησαν ἐπ᾽ ἔτεα πέντε, ὥστε τὰ ἱρὰ τὰ ἐν Κυδωνίῃ ἐόντα νῦν οὗτοί εἰσι οἱ ποιήσαντες καὶ τὸν τῆς Δικτύνης νηόν. ἕκτῳ δὲ ἔτεϊ Αἰγινῆται αὐτοὺς ναυμαχίῃ νικήσαντες ἠνδραποδίσαντο μετὰ Κρητῶν, καὶ τῶν νεῶν καπρίους ἐχουσέων τὰς πρῴρας ἠκρωτηρίασαν καὶ ἀνέθεσαν ἐς τὸ ἱρὸν τῆς Ἀθηναίης ἐν Αἰγίνῃ. ταῦτα δὲ ἐποίησαν ἔγκοτον ἔχοντες Σαμίοισι Αἰγινῆται· πρότεροι γὰρ Σάμιοι ἐπ᾽ Ἀμφικράτεος βασιλεύοντος ἐν Σάμῳ στρατευσάμενοι ἐπ᾽ Αἴγιναν μεγάλα κακὰ ἐποίησαν Αἰγινήτας καὶ ἔπαθον ὑπ᾽ ἐκείνων. ἡ μὲν αἰτίη αὕτη.

The great works in Samos.

60 ἐμήκυνα δὲ περὶ Σαμίων μᾶλλον, ὅτι σφι τρία ἐστὶ μέγιστα ἁπάντων Ἑλλήνων ἐξεργασμένα, ὄρεός τε ὑψηλοῦ ἐς πεντήκοντα καὶ ἑκατὸν ὀργυιάς, τούτου ὄρυγμα κάτωθεν ἀρξάμενον, ἀμφίστομον. τὸ μὲν μῆκος τοῦ ὀρύγματος ἑπτὰ στάδιοί εἰσι, τὸ δὲ ὕψος καὶ εὖρος ὀκτὼ ἑκάτερον πόδες. διὰ παντὸς δὲ αὐτοῦ ἄλλο ὄρυγμα

εἰκοσίπηχυ βάθος ὀρώρυκται, τρίπουν δὲ τὸ εὖρος, δι' οὗ τὸ ὕδωρ ὀχετευόμενον διὰ τῶν σωλήνων παραγίνεται ἐς τὴν πόλιν ἀγόμενον ἀπὸ μεγάλης πηγῆς. ἀρχιτέκτων δὲ τοῦ ὀρύγματος τούτου ἐγένετο Μεγαρεὺς Εὐπαλῖνος Ναυστρόφου. τοῦτο μὲν δὴ ἓν τῶν τριῶν ἐστι, δεύτερον δὲ περὶ λιμένα χῶμα ἐν θαλάσσῃ, βάθος καὶ εἴκοσι ὀργυιέων· μῆκος δὲ τοῦ χώματος μέζον δύο σταδίων. τρίτον δέ σφι ἐξέργασται νηὸς μέγιστος πάντων νηῶν τῶν ἡμεῖς ἴδμεν· τοῦ ἀρχιτέκτων πρῶτος ἐγένετο Ῥοῖκος Φιλέω ἐπιχώριος. τούτων εἵνεκεν μᾶλλόν τι περὶ Σαμίων ἐμήκυνα.

61 *Καμβύσῃ δὲ τῷ Κύρου χρονίζοντι περὶ Αἴγυπτον καὶ παραφρονήσαντι ἐπανιστέαται ἄνδρες Μάγοι δύο ἀδελφεοί, τῶν τὸν ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνὸν ὁ Καμβύσης. οὗτος δὴ ὦν οἱ ἐπανέστη μαθών τε τὸν Σμέρδιος θάνατον ὡς κρύπτοιτο γενόμενος, καὶ ὡς ὀλίγοι εἴησαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντα μιν εἰδείησαν. πρὸς ταῦτα βουλεύσας τάδε ἐπεχείρησε τοῖσι βασιληίοισι. ἦν οἱ ἀδελφεός, τὸν εἶπά οἱ συνεπαναστῆναι, οἰκὼς μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης ἐόντα ἑωυτοῦ ἀδελφεὸν ἀπέκτεινε. ἦν τε δὴ ὅμοιος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὔνομα τὠυτὸ εἶχε Σμέρδιν. τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ Μάγος Πατιζείθης ὥς οἱ αὐτὸς πάντα διαπρήξει, εἷσε ἄγων ἐς τὸν βασιλήιον θρόνον. ποιήσας δὲ τοῦτο κήρυκας τῇ τε ἄλλῃ διέπεμπε καὶ δὴ καὶ ἐς Αἴγυπτον προερέοντα τῷ*

How two Magians, brothers, made revolt against Cambyses, one personating Smerdis, son of Cyrus, who was dead.

στρατῷ ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἴη τοῦ λοιποῦ ἀλλ᾽ οὐ Καμβύσεω.

The news of this brought to Cambyses.

62 οἵ τε δὴ ὦν ἄλλοι κήρυκες προηγόρευον ταῦτα καὶ δὴ καὶ ὁ ἐπ᾽ Αἴγυπτον ταχθείς (εὕρισκε γὰρ Καμβύσεα καὶ τὸν στρατὸν ἐόντα τῆς Συρίης ἐν Ἀγβατάνοισι), προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα ἐκ τοῦ Μάγου. Καμβύσης δὲ ἀκούσας ταῦτα ἐκ τοῦ κήρυκος καὶ ἐλπίσας μιν λέγειν ἀληθέα αὐτός τε προδεδόσθαι ἐκ Πρηξάσπεος (πεμφθέντα γὰρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα), βλέψας ἐς τὸν Πρηξάσπεα εἶπε, “Πρήξασπες, οὕτω μοι διεπρήξαο τό τοι προσέθηκα πρῆγμα;” ὁ δὲ εἶπε, “ὦ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅκως κοτὲ σοὶ Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανέστηκε, οὐδὲ ὅκως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ σμικρόν· ἐγὼ γὰρ αὐτός, ποιήσας τὰ σύ με ἐκέλευες, ἔθαψά μιν χερσὶ τῇσι ἐμεωυτοῦ. εἰ μέν νυν οἱ τεθνεῶτες ἀνεστᾶσι, προσδέκεό τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ᾽ ἔστι ὥσπερ πρὸ τοῦ, οὐ μή τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλάστῃ. νῦν ὦν μοι δοκέει μεταδιώξαντας τὸν κήρυκα ἐξετάζειν εἰρωτεῦντας παρ᾽ ὅτευ ἥκων προαγορεύει ἡμῖν Σμέρδιος βασιλέος ἀκούειν.”

63 ταῦτα εἴπαντος Πρηξάσπεος, ἤρεσε γὰρ Καμβύσῃ, αὐτίκα μεταδίωκτος γενόμενος ὁ κῆρυξ ἧκε· ἀπιγμένον δέ μιν εἴρετο ὁ Πρηξάσπης τάδε· “ὤνθρωπε, φῂς γὰρ ἥκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἴπας τὴν ἀληθείην ἄπιθι χαίρων, κότερα αὐτός τοι Σμέρδις φαινό-

μενος ἐς ὄψιν ἐνετέλλετο ταῦτα, ἢ τῶν τις ἐκείνου ὑπηρετέων;" ὁ δὲ εἶπε, "ἐγὼ Σμέρδιν μὲν τὸν Κύρου, ἐξ ὅτευ βασιλεὺς Καμβύσης ἤλασε ἐς Αἴγυπτον, οὔκω ὄπωπα· ὁ δέ μοι Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο, φὰς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπιθέμενον εἶπαι πρὸς ὑμέας." ὁ μὲν δή σφι ἔλεγε οὐδὲν ἐπικατεψευσμένος, Καμβύσης δὲ εἶπε, "Πρήξασπες, σὺ μὲν οἷα ἀνὴρ ἀγαθὸς ποιήσας τὸ κελευόμενον αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς ἂν εἴη ἀνὴρ Περσέων ὁ ἐπανεστεώς, ἐπιβατεύων τοῦ Σμέρδιος οὐνόματος;" ὁ δὲ εἶπε, "ἐγώ μοι δοκέω συνιέναι τὸ γεγονὸς τοῦτο, ὦ βασιλεῦ· οἱ Μάγοι εἰσί τοι οἱ ἐπανεστεῶτες, τόν τε ἔλιπες μελεδωνὸν τῶν οἰκίων, Πατιζείθης, καὶ ὁ τούτου ἀδελφεὸς Σμέρδις."

The acciden which befel Cambyses.

64 ἐνθαῦτα ἀκούσαντα Καμβύσεα τὸ Σμέρδιος οὔνομα ἔτυψε ἡ ἀληθείη τῶν τε λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκεε ἐν τῷ ὕπνῳ ἀγγεῖλαί τινά οἱ ὡς Σμέρδις ἱζόμενος ἐς τὸν βασιλήιον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν δὲ ὡς μάτην ἀπολωλεκὼς εἴη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δὲ καὶ περιημεκτήσας τῇ ἁπάσῃ συμφορῇ ἀναθρώσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν Μάγον. καί οἱ ἀναθρώσκοντι ἐπὶ τὸν ἵππον τοῦ κολεοῦ τοῦ ξίφεος ὁ μύκης ἀποπίπτει, γυμνωθὲν δὲ τὸ ξίφος παίει τὸν μηρόν. τρωματισθεὶς δὲ κατὰ τοῦτο τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν Ἆπιν ἔπληξε, ὥς οἱ καιρίῃ ἔδοξε τετύφθαι, εἴρετο ὁ Καμβύσης

ὅ τι τῇ πόλι οὔνομα εἴη. οἱ δὲ εἶπαν ὅτι Ἀγβάτανα. τῷ δὲ ἔτι πρότερον ἐκέχρηστο ἐκ Βουτοῦς πόλιος ἐν Ἀγβατάνοισι τελευτήσειν τὸν βίον. ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσειν γηραιός, ἐν τοῖσί οἱ ἦν τὰ πάντα πρήγματα· τὸ δὲ χρηστήριον ἐν τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρόμενος ἐπύθετο τῆς πόλιος τὸ οὔνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ Μάγου ἐκπεπληγμένος καὶ τοῦ τρώματος ἐσωφρόνησε, συλλαβὼν δὲ τὸ θεοπρόπιον εἶπε, "ἐνθαῦτα Καμβύσεα τὸν Κύρου ἐστὶ πεπρωμένον τελευτᾶν." τότε μὲν τοσαῦτα.

His address to the Persians.

65 ἡμέρῃσι δὲ ὕστερον ὡς εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους ἔλεγέ σφι τάδε· "ὦ Πέρσαι, καταλελάβηκέ με, τὸ πάντων μάλιστα ἔκρυπτον πρηγμάτων, τοῦτο ἐς ὑμέας ἐκφῆναι. ἐγὼ γὰρ ἐὼν ἐν Αἰγύπτῳ εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ὄφελον ἰδεῖν· ἐδόκεον δέ μοι ἄγγελον ἐλθόντα ἐξ οἴκου ἀγγέλλειν ὡς Σμέρδις ἱζόμενος ἐς τὸν βασιλήιον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. δείσας δὲ μὴ ἀπαιρεθέω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα· ἐν τῇ γὰρ ἀνθρωπηίῃ φύσι οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτράπειν, ἐγὼ δὲ ὁ μάταιος Πρηξάσπεα ἀποπέμπω ἐς Σοῦσα ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου ἀδεῶς διαιτώμην, οὐδαμὰ ἐπιλεξάμενος μή κοτέ τίς μοι Σμέρδιος ὑπαραιρημένου ἄλλος ἐπαναστaίη ἀνθρώπων. παντὸς δὲ τοῦ μέλλοντος ἔσεσθαι ἁμαρτὼν ἀδελφεοκτόνος τε

οὐδὲν δέον γέγονα καὶ τῆς βασιληίης οὐδὲν ἧσσον ἐστέρημαι· Σμέρδις γὰρ δὴ ἦν ὁ Μάγος τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὄψι ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἐόντα λογίζεσθε· οἱ δὲ ὑμῖν Μάγοι κρατέουσι τῶν βασιληίων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων καὶ ὁ ἐκείνου ἀδελφεὸς Σμέρδις. τὸν μέν νυν μάλιστα χρῆν ἐμεῦ αἰσχρὰ πρὸς τῶν Μάγων πεπονθότος τιμωρέειν ἐμοί, οὗτος μὲν ἀνοσίῳ μόρῳ τετελεύτηκε ὑπὸ τῶν ἑωυτοῦ οἰκηιοτάτων· τούτου δὲ μηκέτι ἐόντος, δεύτερα τῶν λοιπῶν ὑμῖν, ὦ Πέρσαι, γίνεταί μοι ἀναγκαιότατον ἐντέλλεσθαι τὰ θέλω μοι γενέσθαι τελευτῶν τὸν βίον. καὶ δὴ ὑμῖν τάδε ἐπισκήπτω θεοὺς τοὺς βασιληίους ἐπικαλέων καὶ πᾶσι ὑμῖν καὶ μάλιστα Ἀχαιμενιδέων τοῖσι παρεοῦσι, μὴ περιιδεῖν τὴν ἡγεμονίην αὖτις ἐς Μήδους περιελθοῦσαν, ἀλλ᾽ εἴτε δόλῳ ἔχουσι αὐτὴν κτησάμενοι, δόλῳ ἀπαιρεθῆναι ὑπὸ ὑμέων, εἴτε καὶ σθένεϊ τεῳ κατεργασάμενοι, σθένεϊ κατὰ τὸ καρτερὸν ἀνασώσασθαι. καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῆ τε καρπὸν ἐκφέροι καὶ γυναῖκές τε καὶ ποῖμναι τίκτοιεν, ἐοῦσι ἐς τὸν ἅπαντα χρόνον ἐλευθέροισι· μὴ δὲ ἀνασωσαμένοισι τὴν ἀρχὴν μηδ᾽ ἐπιχειρήσασι ἀνασώζειν τὰ ἐναντία τούτοισι ἀρῶμαι ὑμῖν γενέσθαι, καὶ πρὸς ἔτι τούτοισι τὸ τέλος Περσέων ἑκάστῳ ἐπιγενέσθαι οἷον ἐμοὶ ἐπιγέγονε." ἅμα τε εἴπας ταῦτα ὁ Καμβύσης ἀπέκλαιε πᾶσαν τὴν ἑωυτοῦ πρῆξιν.

66 Πέρσαι δὲ ὡς τὸν βασιλέα εἶδον ἀνακλαύ- His death.

σαντα, πάντες τά τε ἐσθῆτος ἐχόμενα εἶχον, ταῦτα κατηρείκοντο καὶ οἰμωγῇ ἀφθόνῳ διεχρέωντο. μετὰ δὲ ταῦτα ὡς ἐσφακέλισέ τε τὸ ὀστέον καὶ ὁ μηρὸς τάχιστα ἐσάπη, ἀπήνεικε Καμβύσεα τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα ἑπτὰ ἔτεα καὶ πέντε μῆνας, ἄπαιδα δὲ τὸ παράπαν ἐόντα ἔρσενος καὶ θήλεος γόνου. Περσέων δὲ τοῖσι παρεοῦσι ἀπιστίη πολλὴ ὑπεκέχυτο τοὺς Μάγους ἔχειν τὰ πρήγματα, ἀλλ' ἠπιστέατο ἐπὶ διαβολῇ εἰπεῖν Καμβύσεα τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμωθῇ πᾶν τὸ Περσικόν. οὗτοι μέν νυν ἠπιστέατο Σμέρδιν τὸν Κύρου βασιλέα ἐνεστεῶτα. δεινῶς γάρ καὶ ὁ Πρηξάσπης ἔξαρνος ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς Καμβύσεω τετελευτηκότος φάναι τὸν Κύρου υἱὸν ἀπολωλεκέναι αὐτοχειρίῃ.

The rule of the Magian.

67 Ὁ δὲ δὴ Μάγος τελευτήσαντος Καμβύσεω ἀδεῶς ἐβασίλευσε, ἐπιβατεύων τοῦ ὁμωνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἑπτὰ τοὺς ἐπιλοίπους Καμβύσῃ ἐς τὰ ὀκτὼ ἔτεα τῆς πληρώσιος· ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπηκόους πάντας εὐεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίῃ πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ Μάγος ἐς πᾶν ἔθνος τῶν ἦρχε, προεῖπε ἀτελείην εἶναι στρατηίης καὶ φόρου ἐπ' ἔτεα τρία.

The plot made by Otanes.

68 προεῖπε μὲν δὴ ταῦτα αὐτίκα ἐνιστάμενος ἐς τὴν ἀρχήν, ὀγδόῳ δὲ μηνὶ ἐγένετο κατάδηλος[1] τρόπῳ τοιῷδε. Ὀτάνης

[1] Or κατάδηλος ὃς ἦν.

ἦν Φαρνάσπεω μὲν παῖς, γένεϊ δὲ καὶ χρήμασι ὅμοιος τῷ πρώτῳ Περσέων. οὗτος ὁ Ὀτάνης πρῶτος ὑπώπτευσε τὸν Μάγον ὡς οὐκ εἴη ὁ Κύρου Σμέρδις ἀλλ' ὅς περ ἦν, τῇδε συμβαλλόμενος, ὅτι τε οὐκ ἐξεφοίτα ἐκ τῆς ἀκροπόλιος καὶ ὅτι οὐκ ἐκάλεε ἐς ὄψιν ἑωυτῷ οὐδένα τῶν λογίμων Περσέων· ὑποπτεύσας δέ μιν ἐποίεε τάδε. ἔσχε αὐτοῦ Καμβύσης θυγατέρα, τῇ οὔνομα ἦν Φαιδύμη· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ Μάγος καὶ ταύτῃ τε συνοίκεε καὶ τῇσι ἄλλῃσι πάσῃσι τῇσι τοῦ Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρὰ ταύτην τὴν θυγατέρα ἐπυνθάνετο παρ' ὅτεῳ ἀνθρώπων κοιμῷτο, εἴτε μετὰ Σμέρδιος τοῦ Κύρου εἴτε μετὰ ἄλλου τευ. ἡ δέ οἱ ἀντέπεμπε φαμένη οὐ γινώσκειν· οὔτε γὰρ τὸν Κύρου Σμέρδιν ἰδέσθαι οὐδαμὰ οὔτε ὅστις εἴη ὁ συνοικέων αὐτῇ εἰδέναι. ἔπεμπε δεύτερα ὁ Ὀτάνης λέγων, "εἰ μὴ αὐτὴ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθευ ὅτεῳ τούτῳ συνοικέει αὐτή τε ἐκείνη καὶ σύ· πάντως γὰρ δή κου τόν γε ἑωυτῆς ἀδελφεὸν γινώσκει." ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ, "οὔτε Ἀτόσσῃ δύναμαι ἐς λόγους ἐλθεῖν οὔτε ἄλλην οὐδεμίαν ἰδέσθαι τῶν συγκατημενέων γυναικῶν. ἐπείτε γάρ τάχιστα οὗτος ὥνθρωπος, ὅστις κοτὲ ἐστί, παρέλαβε τὴν βασιληίην, διέσπειρε ἡμέας
69 ἄλλην ἄλλῃ τάξας." ἀκούοντι δὲ ταῦτα τῷ Ὀτάνῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα. τρίτην δὲ ἀγγελίην ἐσπέμπει παρ' αὐτὴν λέγουσαν ταῦτα· "ὦ θύγατερ, δεῖ σε γεγονυῖαν εὖ

κίνδυνον ἀναλαβέσθαι τὸν ἂν ὁ πατὴρ ὑποδύνειν κελεύῃ. εἰ γὰρ δὴ μή ἐστι ὁ Κύρου Σμέρδις ἀλλὰ τὸν καταδοκέω ἐγώ, οὔτοι μιν σοί τε συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι δίκην. νῦν ὦν ποίησον τάδε· ἐπεὰν σοὶ συνεύδῃ καὶ μάθῃς αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὦτα· καὶ ἢν μὲν φαίνηται ἔχων ὦτα, νόμιζε σεωυτὴν Σμέρδι τῷ Κύρου συνοικέειν, ἢν δὲ μὴ ἔχων, σὺ δὲ τῷ Μάγῳ Σμέρδι." ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδύμη φαμένη κινδυνεύσειν μεγάλως, ἢν ποιέῃ ταῦτα· εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπτος δὲ ἀφάσσουσα ἔσται, εὖ εἰδέναι ὡς ἀιστώσει μιν. ὅμως μέντοι ποιήσειν ταῦτα. ἡ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσεσθαι· τοῦ δὲ Μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεω ἄρχων τὰ ὦτα ἀπέταμε ἐπ' αἰτίῃ δή τινι οὐ σμικρῇ. ἡ ὦν δὴ Φαιδύμη αὕτη, ἡ τοῦ Ὀτάνεω θυγάτηρ, πάντα ἐπιτελέουσα τὰ ὑπεδέξατο τῷ πατρί, ἐπείτε αὐτῆς μέρος ἐγίνετο τῆς ἀπίξιος παρὰ τὸν Μάγον (ἐν περιτροπῇ γὰρ δὴ αἱ γυναῖκες φοιτέουσι τοῖσι Πέρσῃσι), ἐλθοῦσα παρ' αὐτὸν ηὗδε, ὑπνωμένου δὲ καρτερῶς τοῦ Μάγου ἤφασε τὰ ὦτα. μαθοῦσα δὲ οὐ χαλεπῶς ἀλλ' εὐπετέως οὐκ ἔχοντα τὸν ἄνδρα ὦτα, ὡς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα ἐσήμηνε τῷ πατρὶ τὰ γενόμενα.

How Otanes joined six other Persians with himself,

70 Ὁ δὲ Ὀτάνης παραλαβὼν Ἀσπαθίνην καὶ Γοβρύην Περσέων τε πρώτους ἐόντας καὶ ἑωυτῷ ἐπιτηδεοτάτους ἐς πίστιν, ἀπηγήσατο πᾶν τὸ

πρῆγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπώπτευον οὕτω τοῦτο ἔχειν, ἀνενείκαντος δὲ τοῦ Ὀτάνεω τοὺς λόγους ἐδέξαντο. καὶ ἔδοξέ σφι ἕκαστον ἄνδρα Περσέων προσεταιρίσασθαι τοῦτον ὅτεῳ πιστεύει μάλιστα. Ὀτάνης μέν νυν ἐσάγεται Ἰνταφρένεα, Γοβρύης δὲ Μεγάβυζον, Ἀσπαθίνης δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἕξ, παραγίνεται ἐς τὰ Σοῦσα Δαρεῖος ὁ Ὑστάσπεος ἐκ Περσέων ἥκων· τούτων γὰρ δὴ ἦν οἱ ὁ πατὴρ ὕπαρχος. ἐπεὶ ὦν οὗτος ἀπίκετο, τοῖσι ἓξ τῶν Περσέων ἔδοξε

of whom one was Dareios.

71 καὶ Δαρεῖον προσεταιρίσασθαι. συνελθόντες δὲ οὗτοι ἐόντες ἑπτὰ ἐδίδοσαν σφίσι πίστις καὶ λόγους. ἐπείτε δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι, ἔλεγέ σφι τάδε· "ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μοῦνος ἐπίστασθαι, ὅτι τε ὁ Μάγος εἴη ὁ βασιλεύων καὶ Σμέρδις ὁ Κύρου τετελεύτηκε· καὶ αὐτοῦ τούτου εἵνεκεν ἥκω σπουδῇ ὡς συστήσων ἐπὶ τῷ Μάγῳ θάνατον. ἐπείτε δὲ συνήνεικε ὥστε καὶ ὑμέας εἰδέναι καὶ μὴ μοῦνον ἐμέ, ποιέειν αὐτίκα μοι δοκέει καὶ μὴ ὑπερβάλλεσθαι· οὐ γὰρ ἄμεινον." εἶπε πρὸς ταῦτα ὁ Ὀτάνης, "ὦ παῖ Ὑστάσπεος, εἶς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν οἶκας σεωυτὸν ἐόντα τοῦ πατρὸς οὐδὲν ἥσσω· τὴν μέντοι ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε· δεῖ γὰρ πλεῦνας γενομένους οὕτω ἐπιχειρέειν." λέγει πρὸς ταῦτα Δαρεῖος, "ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἐξ Ὀτάνεω εἰ χρήσεσθε, ἐπίστασθε ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει γὰρ

The debate of the seven Persians regarding the manner of their proceeding.

τις πρὸς τὸν Μάγον, ἰδίῃ περιβαλλόμενος ἑωυτῷ κέρδεα. μάλιστα μέν νυν ὠφείλετε ἐπ' ὑμέων αὐτῶν βαλλόμενοι ποιέειν ταῦτα· ἐπείτε δὲ ὑμῖν ἀναφέρειν ἐς πλεῦνας ἐδόκεε καὶ ἐμοὶ ὑπερέθεσθε, ἢ ποιέωμεν σήμερον, ἢ ἴστε ὑμῖν ὅτι ἢν ὑπερπέσῃ ἡ νῦν ἡμέρη, ὡς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλά σφεα αὐτὸς ἐγὼ κατερέω πρὸς τὸν Μάγον." λέγει πρὸς 72
ταῦτα Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον Δαρεῖον, "ἐπείτε ἡμέας συνταχύνειν ἀναγκάζεις καὶ ὑπερβάλλεσθαι οὐκ ἐᾷς, ἴθι ἐξηγέο αὐτὸς ὅτεῳ τρόπῳ πάριμεν ἐς τὰ βασιλήια καὶ ἐπιχειρήσομεν αὐτοῖσι. φυλακὰς γὰρ δὴ διεστεώσας οἶδάς κου καὶ αὐτός, εἰ μὴ ἰδών, ἀλλ' ἀκούσας· τὰς τέῳ τρόπῳ περήσομεν;" ἀμείβεται Δαρεῖος τοῖσιδε· "Ὀτάνη, ἦ πολλά ἐστι τὰ λόγῳ μὲν οὐκ οἷά τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ' ἐστὶ τὰ λόγῳ μὲν οἷά τε, ἔργον δὲ οὐδὲν ἀπ' αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἴστε φυλακὰς τὰς κατεστεώσας ἐούσας οὐδὲν χαλεπὰς παρελθεῖν. τοῦτο μὲν γὰρ ἡμέων ἐόντων τοίων οὐδεὶς ὅστις οὐ παρήσει, τὰ μέν κου καταιδεόμενος ἡμέας, τὰ δέ κου καὶ δειμαίνων· τοῦτο δὲ ἔχω αὐτὸς σκῆψιν εὐπρεπεστάτην τῇ πάριμεν, φὰς ἄρτι τε ἥκειν ἐκ Περσέων καὶ βούλεσθαί τι ἔπος παρὰ τοῦ πατρὸς σημῆναι τῷ βασιλέι. ἔνθα γάρ τι δεῖ ψεῦδος λέγεσθαι, λεγέσθω. τοῦ γὰρ αὐτοῦ γλιχόμεθα οἵ τε ψευδόμενοι καὶ οἱ τῇ ἀληθείῃ διαχρεώμενοι· οἱ μέν γε ψεύδονται τότε ἐπεάν τι μέλλωσι τοῖσι ψεύδεσι πείσαντες κερδήσεσθαι,

οἱ δ' ἀληθίζονται ἵνα τῇ ἀληθείῃ ἐπισπάσωνται κέρδος καί τι[1] μᾶλλόν σφι ἐπιτράπηται. οὕτω οὐ ταὐτὰ ἀσκέοντες τὠυτοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδήσεσθαι μέλλοιεν, ὁμοίως ἄν ὅ τε ἀληθιζόμενος ψευδὴς εἴη καὶ ὁ ψευδόμενος ἀληθής. ὃς ἂν μέν νυν τῶν πυλουρῶν ἑκὼν παρίῃ, αὐτῷ οἱ ἄμεινον ἐς χρόνον ἔσται· ὃς δ' ἂν ἀντιβαίνειν πειρᾶται, δεικνύσθω ἐνθαῦτα ἐὼν πολέμιος, καὶ ἔπειτα ὠσάμενοι ἔσω ἔργου

73 ἐχώμεθα." λέγει Γοβρύης μετὰ ταῦτα, "ἄνδρες φίλοι, ἡμῖν κότε κάλλιον παρέξει ἀνασώσασθαι τὴν ἀρχήν, ἢ εἴ γε μὴ οἷοί τε ἐσόμεθα αὐτὴν ἀναλαβεῖν ἀποθανεῖν; ὅτε γε ἀρχόμεθα μὲν ἐόντες Πέρσαι ὑπὸ Μήδου ἀνδρὸς Μάγου, καὶ τούτου ὦτα οὐκ ἔχοντος. ὅσοι τε ὑμέων Καμβύσῃ νοσέοντι παρεγένοντο, πάντως κου μέμνησθε τὰ ἐπέσκηψε Πέρσῃσι τελευτῶν τὸν βίον μὴ πειρωμένοισι ἀνακτᾶσθαι τὴν ἀρχήν· τὰ τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ διαβολῇ ἐδοκέομεν εἰπεῖν Καμβύσεα. νῦν ὦν τίθεμαι ψῆφον πείθεσθαι Δαρείῳ καὶ μὴ διαλύεσθαι ἐκ τοῦ συλλόγου τοῦδε ἄλλοθι ἰόντας ἢ ἐπὶ τὸν Μάγον ἰθέως." ταῦτα εἶπε Γοβρύης, καὶ πάντες ταύτῃ[2] αἴνεον.

74 Ἐν ᾧ δὲ οὗτοι ταῦτα ἐβουλεύοντο, ἐγίνετο κατὰ συντυχίην τάδε. τοῖσι Μάγοισι ἔδοξε βουλευομένοισι Πρηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπεπόνθεε πρὸς Καμβύσεω ἀνάρσια, ὅς οἱ τὸν παῖδα τοξεύσας ἀπολωλέκεε, καὶ διότι μοῦνος

The Magian and Prexaspes.

[1] Or τις. [2] Or ταῦτα.

ἠπίστατο τὸν Σμέρδιος τοῦ Κύρου θάνατον αὐτοχειρίῃ μιν ἀπολέσας, πρὸς δ᾽ ἔτι ἐόντα ἐν αἴνῃ μεγίστῃ τὸν Πρηξάσπεα ἐν Πέρσῃσι. τούτων δή μιν εἵνεκεν καλέσαντες φίλον προσεκτῶντο πίστι τε λαβόντες καὶ ὁρκίοισι, ἦ μὲν ἕξειν παρ᾽ ἑωυτῷ μηδ᾽ ἐξοίσειν μηδενὶ ἀνθρώπων τὴν ἀπὸ σφέων ἀπάτην ἐς Πέρσας γεγονυῖαν, ὑπισχνεύμενοι τὰ πάντα οἱ μυρία δώσειν. ὑποσχομένου δὲ τοῦ Πρηξάσπεος ποιήσειν ταῦτα, ὡς ἀνέπεισάν μιν οἱ Μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν ὑπὸ τὸ βασιλήιον τεῖχος, κεῖνον δ᾽ ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεῦσαι ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται καὶ ὑπ᾽ οὐδενὸς ἄλλου. ταῦτα δὲ οὕτω ἐνετέλλοντο ὡς πιστοτάτου δῆθεν ἐόντος αὐτοῦ ἐν Πέρσῃσι, καὶ πολλάκις ἀποδεξαμένου γνώμην ὡς περιείη ὁ Κύρου Σμέρδις, καὶ ἐξαρνησαμένου τὸν φόνον αὐτοῦ. φαμένου δὲ 75
καὶ ταῦτα ἑτοίμου εἶναι ποιέειν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας οἱ Μάγοι ἀνεβίβασαν αὐτὸν ἐπὶ πύργον καὶ ἀγορεύειν ἐκέλευον. ὁ δὲ τῶν μὲν δὴ ἐκεῖνοι προσεδέοντο αὐτοῦ, τούτων μὲν ἑκὼν ἐπελήθετο, ἀρξάμενος δὲ ἀπ᾽ Ἀχαιμένεος ἐγενεηλόγησε τὴν πατριὴν τὴν Κύρου, μετὰ δὲ ὡς ἐς τοῦτον κατέβη, τελευτῶν ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, διεξελθὼν δὲ ταῦτα ἐξέφαινε τὴν ἀληθείην, φάμενος πρότερον μὲν κρύπτειν (οὐ γάρ οἱ εἶναι ἀσφαλὲς λέγειν τὰ γενόμενα), ἐν δὲ τῷ παρεόντι ἀναγκαίην μιν καταλαμβάνειν φαίνειν. καὶ δὴ ἔλεγε τὸν μὲν

Κύρου Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσεω ἀναγκαζόμενος ἀποκτείνειε, τοὺς Μάγους δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος εἰ μὴ ἀνακτησαίατο ὀπίσω τὴν ἀρχὴν καὶ τοὺς Μάγους τισαίατο, ἀπῆκε ἑωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μέν νυν ἐὼν τὸν πάντα χρόνον ἀνὴρ δόκιμος οὕτω ἐτελεύτησε.

The Magians slain by the seven Persians.

76 Οἱ δὲ δὴ ἑπτὰ τῶν Περσέων ὡς ἐβουλεύσαντο αὐτίκα ἐπιχειρέειν τοῖσι Μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἤισαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο καὶ τὰ περὶ Πρηξάσπεα γεγονότα ἐπυνθάνοντο. ἐνθαῦτα ἐκστάντες τῆς ὁδοῦ ἐδίδοσαν αὖτις σφίσι λόγους, οἱ μὲν ἀμφὶ τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβαλέσθαι μηδὲ οἰδεόντων τῶν πρηγμάτων ἐπιτίθεσθαι, οἱ δὲ ἀμφὶ τὸν Δαρεῖον αὐτίκα τε ἰέναι καὶ τὰ δεδογμένα ποιέειν μηδὲ ὑπερβάλλεσθαι. ὠθιζομένων δ' αὐτῶν ἐφάνη ἰρήκων ἑπτὰ ζεύγεα δύο αἰγυπιῶν ζεύγεα διώκοντα καὶ τίλλοντά τε καὶ ἀμύσσοντα. ἰδόντες δὲ ταῦτα οἱ ἑπτὰ τήν τε Δαρείου πάντες αἴνεον γνώμην, καὶ ἔπειτα ἤισαν ἐπὶ τὰ βασιλήια τεθαρσηκότες τοῖσι ὄρνισι.

77 ἐπιστᾶσι δὲ ἐπὶ τὰς πύλας ἐγίνετο οἷόν τι Δαρείῳ ἡ γνώμη ἔφερε· καταιδεόμενοι γὰρ οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους καὶ οὐδὲν τοιοῦτο ὑποπτεύοντες ἐξ αὐτῶν ἔσεσθαι, παρίεσαν θείῃ πομπῇ χρεωμένους, οὐδ' ἐπειρώτα οὐδείς. ἐπείτε δὲ καὶ παρῆλθον ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας ἐσφέρουσι εὐνούχοισι· οἵ σφεας

ἱστόρεον ὅ τι θέλοντες ἥκοιεν, καὶ ἅμα ἱστορέοντες τούτους τοῖσι πυλουροῖσι ἀπείλεον ὅτι σφέας παρῆκαν, ἶσχόν τε βουλομένους τοὺς ἑπτὰ ἐς τὸ πρόσω παριέναι. οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἐγχειρίδια τούτους μὲν τοὺς ἴσχοντας αὐτοῦ ταύτῃ συγκεντέουσι, αὐτοὶ δὲ ἤισαν δρόμῳ ἐς τὸν ἀνδρεῶνα. οἱ δὲ Μάγοι 78
ἔτυχον ἀμφότεροι τηνικαῦτα ἐόντες τε ἔσω καὶ τὰ ἀπὸ Πρηξάσπεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὦν εἶδον τοὺς εὐνούχους τεθορυβημένους τε καὶ βοῶντας, ἀνά τε ἔδραμον πάλιν ἀμφότεροι καὶ ὡς ἔμαθον τὸ ποιεύμενον πρὸς ἀλκὴν ἐτράποντο. ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος, ὁ δὲ πρὸς τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἐόντων τε ἀγχοῦ τῶν πολεμίων καὶ προσκειμένων, ἦν χρηστὰ οὐδέν· ὁ δ' ἕτερος τῇ αἰχμῇ ἠμύνετο καὶ τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρόν, τοῦτο δὲ Ἰνταφρένεα ἐς τὸν ὀφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρώματος ὁ Ἰνταφρένης, οὐ μέντοι ἀπέθανέ γε. τῶν μὲν δὴ Μάγων οὕτερος τρωματίζει τούτους· ὁ δὲ ἕτερος, ἐπείτε οἱ τὰ τόξα οὐδὲν χρηστὰ ἐγίνετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον καταφεύγει, θέλων αὐτοῦ προσθεῖναι τὰς θύρας. καί οἱ συνεσπίπτουσι τῶν ἑπτὰ δύο, Δαρεῖός τε καὶ Γοβρύης. συμπλακέντος δὲ Γοβρύεω τῷ Μάγῳ ὁ Δαρεῖος ἐπεστεὼς ἠπόρεε οἷα ἐν σκότεϊ, προμηθεόμενος μὴ πλήξῃ τὸν Γοβρύην. ὁρέων

δέ μιν ἀργὸν ἐπεστεῶτα ὁ Γοβρύης εἴρετο ὅ τι οὐ χρᾶται τῇ χειρί· ὁ δὲ εἶπε, "προμηθεόμενος σέο, μὴ πλήξω." Γοβρύης δὲ ἀμείβετο, "ὦθεε τὸ ξίφος καὶ δι' ἀμφοτέρων." Δαρεῖος δὲ πειθόμενος ὦσέ τε τὸ ἐγχειρίδιον καὶ ἔτυχέ κως τοῦ Μάγου.

79 ἀποκτείναντες δὲ τοὺς Μάγους καὶ ἀποταμόντες αὐτῶν τὰς κεφαλάς, τοὺς μὲν τρωματίας ἑωυτῶν αὐτοῦ λείπουσι καὶ ἀδυνασίης εἵνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος, οἱ δὲ πέντε αὐτῶν ἔχοντες τῶν Μάγων τὰς κεφαλὰς ἔθεον βοῇ τε καὶ πατάγῳ χρεώμενοι καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο, ἐξηγεόμενοί τε τὸ πρῆγμα καὶ δεικνύοντες τὰς κεφαλάς, καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν Μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι μαθόντες τὸ γεγονὸς ἐκ τῶν ἑπτὰ καὶ τῶν Μάγων τὴν ἀπάτην, ἐδικαίευν καὶ αὐτοὶ ἕτερα τοιαῦτα ποιέειν, σπασάμενοι δὲ τὰ ἐγχειρίδια ἔκτεινον ὅκου τινὰ Μάγον εὕρισκον· εἰ δὲ μὴ νὺξ ἐπελθοῦσα ἔσχε, ἔλιπον ἂν οὐδένα Μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὁρτὴν μεγάλην ἀνάγουσι, ἣ κέκληται ὑπὸ Περσέων μαγοφόνια· ἐν τῇ Μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ' οἴκους ἑωυτοὺς οἱ Μάγοι ἔχουσι τὴν ἡμέρην ταύτην.

80 Ἐπείτε δὲ κατέστη ὁ θόρυβος καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο, ἐβουλεύοντο οἱ ἐπαναστάντες τοῖσι Μάγοισι περὶ τῶν πάντων πρηγμάτων, καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν. Ὀτάνης μὲν ἐκέλευε ἐς μέσον Πέρσῃσι καταθεῖναι τὰ πρήγματα, λέγων τάδε·

The debat[e] of the sev[en] on forms o[f] governme[nt]

“ἐμοὶ δοκέει ἕνα μὲν ἡμέων μούναρχον μηκέτι γενέσθαι· οὔτε γὰρ ἡδὺ οὔτε ἀγαθόν. εἴδετε μὲν γὰρ τὴν Καμβύσεω ὕβριν ἐπ᾽ ὅσον ἐπεξῆλθε, μετεσχήκατε δὲ καὶ τῆς τοῦ Μάγου ὕβριος. κῶς δ᾽ ἂν εἴη χρῆμα κατηρτημένον[1] μουναρχίη, τῇ ἔξεστι ἀνευθύνῳ ποιέειν τὰ βούλεται; καὶ γὰρ ἂν τὸν ἄριστον ἀνδρῶν πάντων στάντα ἐς ταύτην τὴν ἀρχὴν ἐκτὸς τῶν ἐωθότων νοημάτων στήσειε. ἐγγίνεται μὲν γάρ οἱ ὕβρις ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμφύεται ἀνθρώπῳ. δύο δ᾽ ἔχων ταῦτα ἔχει πᾶσαν κακότητα· τὰ μὲν γὰρ ὕβρι κεκορημένος ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ φθόνῳ. καίτοι ἄνδρα γε τύραννον ἄφθονον ἔδει εἶναι, ἔχοντά γε πάντα τὰ ἀγαθά. τὸ δὲ ὑπεναντίον τούτου ἐς τοὺς πολιήτας πέφυκε· φθονέει γὰρ τοῖσι ἀρίστοισι περιεοῦσί τε καὶ ζώουσι, χαίρει δὲ τοῖσι κακίστοισι τῶν ἀστῶν, διαβολὰς δὲ ἄριστος ἐνδέκεσθαι. ἀναρμοστότατον δὲ πάντων· ἤν τε γὰρ αὐτὸν μετρίως θωυμάζῃς, ἄχθεται ὅτι οὐ κάρτα θεραπεύεται, ἤν τε θεραπεύῃ τις κάρτα ἄχθεται ἅτε θωπί. τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων· νόμαιά τε κινέει πάτρια καὶ βιᾶται γυναῖκας κτείνει τε ἀκρίτους. πλῆθος δὲ ἄρχον πρῶτα μὲν οὔνομα πάντων κάλλιστον ἔχει, ἰσονομίην, δεύτερα δὲ τούτων τῶν ὁ μούναρχος ποιέει οὐδέν· πάλῳ μὲν ἀρχὰς ἄρχει, ὑπεύθυνον δὲ ἀρχὴν ἔχει, βουλεύματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. τίθεμαι ὦν γνώμην μετέντας ἡμέας μουναρχίην τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ πολλῷ ἔνι τὰ πάντα.”

[1] Or κατηρτισμένον.

81 Ὀτάνης μὲν δὴ ταύτην γνώμην ἐσέφερε· Μεγάβυζος δὲ ὀλιγαρχίῃ ἐκέλευε ἐπιτράπειν, λέγων τάδε· "τὰ μὲν Ὀτάνης εἶπε τυραννίδα παύων, λελέχθω κἀμοὶ ταῦτα, τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε· ὁμίλου γὰρ ἀχρηίου οὐδέν ἐστι ἀσυνετώτερον οὐδὲ ὑβριστότερον. καί τυράννου ὕβριν φεύγοντας ἄνδρας ἐς δήμου ἀκολάστου ὕβριν πεσεῖν ἐστὶ οὐδαμῶς ἀνασχετόν. ὁ μὲν γὰρ εἴ τι ποιέει, γινώσκων ποιέει, τῷ δὲ οὐδὲ γινώσκειν ἔνι· κῶς γὰρ ἂν γινώσκοι ὃς οὔτ' ἐδιδάχθη οὔτε εἶδε καλὸν οὐδὲν οὐδ' οἰκήιον, ὠθέει τε ἐμπεσὼν τὰ πρήγματα ἄνευ νόου, χειμάρρῳ ποταμῷ εἴκελος; δήμῳ μέν νυν, οἳ Πέρσῃσι κακὸν νοέουσι, οὗτοι χράσθων, ἡμεῖς δὲ ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμιλίην τούτοισι περιθέωμεν τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ ἐνεσόμεθα· ἀρίστων δὲ ἀνδρῶν οἰκὸς ἄριστα βουλεύματα γίνεσθαι."

82 Μεγάβυζος μὲν δὴ ταύτην γνώμην ἐσέφερε· τρίτος δὲ Δαρεῖος ἀπεδείκνυτο γνώμην, λέγων, "ἐμοὶ δὲ τὰ μὲν εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα δοκέει ὀρθῶς λέξαι, τὰ δὲ ἐς ὀλιγαρχίην οὐκ ὀρθῶς. τριῶν γὰρ προκειμένων καὶ πάντων τῷ λόγῳ[1] ἀρίστων ἐόντων, δήμου τε ἀρίστου καὶ ὀλιγαρχίης καὶ μουνάρχου, πολλῷ τοῦτο προέχειν λέγω. ἀνδρὸς γὰρ ἑνὸς τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμῃ γὰρ τοιαύτῃ χρεώμενος ἐπιτροπεύοι ἂν ἀμωμήτως τοῦ πλήθεος, σιγῷτό

[1] Or τῶν λέγω.

τε ἂν βουλεύματα ἐπὶ δυσμενέας ἄνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρχίῃ πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινὸν ἔχθεα ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσί τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος· ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μουναρχίην, καὶ ἐν τούτῳ διέδεξε ὅσῳ ἐστὶ τοῦτο ἄριστον. δήμου τε αὖ ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι· κακότητος τοίνυν ἐγγινομένης ἐς τὰ κοινά, ἔχθεα μὲν οὐκ ἐγγίνεται τοῖσι κακοῖσι, φιλίαι δὲ ἰσχυραί· οἱ γὰρ κακοῦντες τὰ κοινὰ συγκύψαντες ποιεῦσι. τοῦτο δὲ τοιοῦτο γίνεται ἐς ὃ ἂν προστάς τις τοῦ δήμου τοὺς τοιούτους παύσῃ. ἐκ δὲ αὐτῶν θωυμάζεται οὗτος δὴ ὑπὸ τοῦ δήμου, θωυμαζόμενος δὲ ἀν' ὧν ἐφάνη μούναρχος ἐών. καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος ὡς ἡ μουναρχίη κράτιστον. ἑνὶ δὲ ἔπεϊ πάντα συλλαβόντα εἰπεῖν, κόθεν ἡμῖν ἡ ἐλευθερίη ἐγένετο καὶ τεῦ δόντος; κότερα παρὰ τοῦ δήμου ἢ ὀλιγαρχίης ἢ μουνάρχου; ἔχω τοίνυν γνώμην ἡμέας ἐλευθερωθέντας διὰ ἕνα ἄνδρα τὸ τοιοῦτο περιστέλλειν, χωρίς τε τούτου πατρίους νόμους μὴ λύειν ἔχοντας εὖ· οὐ γὰρ ἄμεινον."

83 *Γνῶμαι μὲν δὴ τρεῖς αὗται προεκέατο, οἱ δὲ τέσσερες τῶν ἑπτὰ ἀνδρῶν προσέθεντο ταύτῃ. ὡς δὲ ἑσσώθη τῇ γνώμῃ ὁ Ὀτάνης Πέρσῃσι ἰσονομίην σπεύδων ποιῆσαι, ἔλεξε ἐς μέσον αὐτοῖσι τάδε· "ἄνδρες στασιῶται, δῆλα γὰρ δὴ ὅτι δεῖ ἕνα γε τινὰ ἡμέων βασιλέα γενέσθαι,*

ἤτοι κλήρῳ γε λαχόντα, ἢ ἐπιτρεψάντων τῷ Περσέων πλήθεϊ τὸν ἂν ἐκεῖνο ἕληται, ἢ ἄλλῃ τινὶ μηχανῇ. ἐγὼ μέν νυν ὑμῖν οὐκ ἐναγωνιεῦμαι· οὔτε γὰρ ἄρχειν οὔτε ἄρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ᾽ ᾧ τε ὑπ᾽ οὐδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ οὔτε οἱ ἀπ᾽ ἐμεῦ αἰεὶ γινόμενοι." τούτου εἴπαντος ταῦτα ὡς συνεχώρεον οἱ ἓξ ἐπὶ τούτοισι, οὗτος μὲν δή σφι οὐκ ἐνηγωνίζετο ἀλλ᾽ ἐκ τοῦ μέσου κατῆστο, καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη ἐλευθέρη ἐοῦσα Περσέων καὶ ἄρχεται τοσαῦτα ὅσα αὐτὴ θέλει, νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων.

How Dareios became king by the virtue of his horse and of his horse-keeper Oibares.

84 οἱ δὲ λοιποὶ τῶν ἑπτὰ ἐβουλεύοντο ὡς βασιλέα δικαιότατα στήσονται· καί σφι ἔδοξε Ὀτάνῃ μὲν καὶ τοῖσι ἀπὸ Ὀτάνεω αἰεὶ γινομένοισι, ἢν ἐς ἄλλον τινὰ τῶν ἑπτὰ ἔλθῃ ἡ βασιληίη, ἐξαίρετα δίδοσθαι ἐσθῆτά τε Μηδικὴν ἔτεος ἑκάστου καὶ τὴν πᾶσαν δωρεὴν ἣ γίνεται ἐν Πέρσῃσι τιμιωτάτη. τοῦδε δὲ εἵνεκεν ἐβούλευσάν οἱ δίδοσθαι ταῦτα, ὅτι ἐβούλευσέ τε πρῶτος τὸ πρῆγμα καὶ συνέστησε αὐτούς. ταῦτα μὲν δὴ Ὀτάνῃ ἐξαίρετα· τάδε δὲ ἐς τὸ κοινὸν ἐβούλευσαν, παριέναι ἐς τὰ βασιλήια πάντα τὸν βουλόμενον τῶν ἑπτὰ ἄνευ ἐσαγγελέος, γαμέειν δὲ μὴ ἐξεῖναι ἄλλοθεν τῷ βασιλέι ἢ ἐκ τῶν συνεπαναστάντων. περὶ δὲ τῆς βασιληίης ἐβουλεύσαντο τοιόνδε· ὅτευ ἂν ὁ ἵππος ἡλίου ἐπανατέλλοντος πρῶτος φθέγξηται, ἐν τῷ προαστείῳ αὐτῶν ἐπιβεβηκότων, τοῦτον ἔχειν τὴν βασιληίην.

Δαρείῳ δὲ ἦν ἱπποκόμος ἀνὴρ σοφός, τῷ 85
οὔνομα ἦν Οἰβάρης. πρὸς τοῦτον τὸν ἄνδρα,
ἐπείτε διελύθησαν, ἔλεξε Δαρεῖος τάδε· "Οἴ-
βαρες, ἡμῖν δέδοκται περὶ τῆς βασιληίης ποιέειν
κατὰ τάδε· ὅτευ ἂν ὁ ἵππος πρῶτος φθέγξηται
ἅμα τῷ ἡλίῳ ἀνιόντι αὐτῶν ἐπαναβεβηκότων,
τοῦτον ἔχειν τὴν βασιληίην. νῦν ὦν, εἴ τινα
ἔχεις σοφίην, μηχανῶ ὡς ἂν ἡμεῖς σχῶμεν τοῦτο
τὸ γέρας καὶ μὴ ἄλλος τις." ἀμείβεται Οἰβάρης
τοῖσιδε· "εἰ μὲν δή, ὦ δέσποτα, ἐν τούτῳ τοι
ἐστὶ ἢ βασιλέα εἶναι ἢ μή, θάρσεε τούτου εἵνεκεν
καὶ θυμὸν ἔχε ἀγαθόν, ὡς βασιλεὺς οὐδεὶς ἄλλος
πρὸ σεῦ ἔσται· τοιαῦτα ἔχω φάρμακα." λέγει
Δαρεῖος, "εἰ τοίνυν τι τοιοῦτον ἔχεις σόφισμα,
ὥρη μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι, ὡς τῆς
ἐπιούσης ἡμέρης ὁ ἀγὼν ἡμῖν ἐστι." ἀκούσας
ταῦτα ὁ Οἰβάρης ποιέει τοιόνδε. ὡς ἐγίνετο ἡ
νύξ, τῶν θηλέων ἵππων μίαν, τὴν ὁ Δαρείου
ἵππος ἔστεργε μάλιστα, ταύτην ἀγαγὼν ἐς τὸ
προάστειον κατέδησε καὶ ἐπήγαγε τὸν Δαρείου
ἵππον καὶ περιῆγε ἀγχοῦ τῇ ἵππῳ ἐγχρίμπτων
τῇ θηλέῃ. ἅμ' ἡμέρῃ δὲ διαφωσκούσῃ οἱ ἓξ κατὰ 86
συνεθήκαντο παρῆσαν ἐπὶ τῶν ἵππων· διεξελαυ-
νόντων δὲ κατὰ τὸ προάστειον, ὡς κατὰ τοῦτο τὸ
χωρίον ἐγίνοντο ἵνα τῆς παροιχομένης νυκτὸς
κατεδέδετο ἡ θήλεα ἵππος, ἐνθαῦτα ὁ Δαρείου
ἵππος προσδραμὼν ἐχρεμέτισε· ἅμα δὲ τῷ ἵππῳ
τοῦτο ποιήσαντι ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ
ἐγένετο. ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ
ἐτελέωσέ μιν ὥσπερ ἐκ συνθέτου τευ γενόμενα·

οἱ δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύνεον τὸν Δαρεῖον.

88 Δαρεῖός τε δὴ ὁ Ὑστάσπεος βασιλεὺς ἀπεδέδεκτο, καί οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι πλὴν Ἀραβίων, Κύρου τε καταστρεψαμένου καὶ ὕστερον αὖτις Καμβύσεω. Ἀράβιοι δὲ οὐδαμὰ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι, ἀλλὰ ξεῖνοι ἐγένοντο παρέντες Καμβύσεα ἐπ᾽ Αἴγυπτον· ἀεκόντων γὰρ Ἀραβίων οὐκ ἂν ἐσβάλοιεν Πέρσαι ἐς Αἴγυπτον. γάμους τε τοὺς πρώτους ἐγάμεε Πέρσῃσι ὁ Δαρεῖος, Κύρου μὲν δύο θυγατέρας Ἄτοσσάν τε καὶ Ἀρτυστώνην, τὴν μὲν Ἄτοσσαν προσυνοικήσασαν Καμβύσῃ τε τῷ ἀδελφεῷ καὶ αὖτις τῷ Μάγῳ, τὴν δὲ Ἀρτυστώνην παρθένον. ἑτέρην δὲ Σμέρδιος τοῦ Κύρου θυγατέρα ἔγημε, τῇ οὔνομα ἦν Πάρμυς· ἔσχε δὲ καὶ τὴν τοῦ Ὀτάνεω θυγατέρα, ἣ τὸν Μάγον κατάδηλον ἐποίησε· δυνάμιός τε πάντα οἱ ἐπιμπλέατο. πρῶτον μέν νυν τύπον ποιησάμενος λίθινον ἔστησε· ζῷον δέ οἱ ἐνῆν ἀνὴρ ἱππεύς, ἐπέγραψε δὲ γράμματα λέγοντα τάδε, "Δαρεῖος ὁ Ὑστάσπεος σύν τε τοῦ ἵππου τῇ ἀρετῇ," τὸ οὔνομα λέγων, "καὶ Οἰβάρεος τοῦ ἱπποκόμου ἐκτήσατο

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89 τὴν Περσέων βασιληίην." ποιήσας δὲ ταῦτα ἐν Πέρσῃσι ἀρχὰς κατεστήσατο εἴκοσι, τὰς αὐτοὶ καλέουσι σατραπηίας· καταστήσας δὲ τὰς ἀρχὰς καὶ ἄρχοντας ἐπιστήσας ἐτάξατο φόρους οἱ προσιέναι κατὰ ἔθνεά τε καὶ πρὸς τοῖσι ἔθνεσι τοὺς πλησιοχώρους προστάσσων, καὶ ὑπερβαίνων τοὺς προσεχέας τὰ ἑκαστέρω ἄλλοισι ἄλλα

The satrapies which Dareios ordained, wi the tribute which was paid to hi from each.

ἔθνεα νέμων. ἀρχὰς δὲ καὶ φόρων πρόσοδον τὴν ἐπέτειον κατὰ τάδε διεῖλε. τοῖσι μὲν αὐτῶν ἀργύριον ἀπαγινέουσι εἴρητο Βαβυλώνιον σταθμὸν τάλαντον ἀπαγινέειν, τοῖσι δὲ χρυσίον ἀπαγινέουσι Εὐβοϊκόν. τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ὀκτὼ καὶ ἑβδομήκοντα μνέας.[1] ἐπὶ γὰρ Κύρου ἄρχοντος καὶ αὖτις Καμβύσεω ἦν κατεστηκὸς οὐδὲν φόρου πέρι, ἀλλὰ δῶρα ἀγίνεον. διὰ δὲ ταύτην τὴν ἐπίταξιν τοῦ φόρου καὶ παραπλήσια ταύτῃ ἄλλα λέγουσι Πέρσαι ὡς Δαρεῖος μὲν ἦν κάπηλος, Καμβύσης δὲ δεσπότης, Κῦρος δὲ πατήρ, ὁ μὲν ὅτι ἐκαπήλευε πάντα τὰ πρήγματα, ὁ δὲ ὅτι χαλεπός τε ἦν καὶ ὀλίγωρος, ὁ δὲ ὅτι ἤπιός τε
καὶ ἀγαθά σφι πάντα ἐμηχανήσατο. ἀπὸ μὲν δὴ 90
Ἰώνων καὶ Μαγνήτων τῶν ἐν τῇ Ἀσίῃ καὶ Αἰολέων καὶ Καρῶν καὶ Λυκίων καὶ Μιλυέων καὶ Παμφύλων (εἷς γὰρ ἦν οἱ τεταγμένος οὗτος φόρος) προσήιε τετρακόσια τάλαντα ἀργυρίου. οὗτος μὲν δὴ πρῶτός οἱ νομὸς κατεστήκεε, ἀπὸ δὲ Μυσῶν καὶ Λυδῶν καὶ Λασονίων καὶ Καβαλέων καὶ Ὑτεννέων πεντακόσια τάλαντα· δεύτερος νομὸς οὗτος. ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιὰ ἐσπλέοντι καὶ Φρυγῶν καὶ Θρηίκων τῶν ἐν τῇ Ἀσίῃ καὶ Παφλαγόνων καὶ Μαριανδυνῶν καὶ Συρίων ἑξήκοντα καὶ τριηκόσια τάλαντα ἦν φόρος· νομὸς τρίτος οὗτος. ἀπὸ δὲ Κιλίκων ἵπποι τε λευκοὶ ἑξήκοντα καὶ τριηκόσιοι, ἑκάστης ἡμέρης εἷς γινόμενος, καὶ τάλαντα ἀργυρίου πεντακόσια·

[1] A conjecture for Εὐβοΐδας ἑβδομήκοντα μνέας.

τούτων δὲ τεσσεράκοντα καὶ ἑκατὸν ἐς τὴν
φρουρέουσαν ἵππον τὴν Κιλικίην χώρην ἀναισι-
μοῦτο, τὰ δὲ τριηκόσια καὶ ἑξήκοντα Δαρείῳ
91 ἐφοίτα· νομὸς τέταρτος οὗτος. ἀπὸ δὲ Ποσι-
δηίου πόλιος, τὴν Ἀμφίλοχος ὁ Ἀμφιάρεω
οἴκισε ἐπ' οὔροισι τοῖσι Κιλίκων τε καὶ Σύρων,
ἀρξάμενος[1] ἀπὸ ταύτης μέχρι Αἰγύπτου, πλὴν
μοίρης τῆς Ἀραβίων (ταῦτα γὰρ ἦν ἀτελέα),
πεντήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν·
ἔστι δὲ ἐν τῷ νομῷ τούτῳ Φοινίκη τε πᾶσα καὶ
Συρίη ἡ Παλαιστίνη καλεομένη καὶ Κύπρος·
νομὸς πέμπτος οὗτος. ἀπ' Αἰγύπτου δὲ καὶ
Λιβύων τῶν προσεχέων Αἰγύπτῳ καὶ Κυρήνης
τε καὶ Βάρκης (ἐς γὰρ τὸν Αἰγύπτιον νομὸν
αὗται ἐκεκοσμέατο) ἑπτακόσια προσήιε τάλαντα,
πάρεξ τοῦ ἐκ τῆς Μοίριος λίμνης γινομένου
ἀργυρίου, τὸ ἐγίνετο ἐκ τῶν ἰχθύων· τούτου τε
δὴ χωρὶς τοῦ ἀργυρίου καὶ τοῦ ἐπιμετρεομένου
σίτου προσήιε ἑπτακόσια τάλαντα· σίτου γὰρ
δυοκαίδεκα μυριάδας Περσέων τε τοῖσι ἐν τῷ
Λευκῷ τείχεϊ τῷ ἐν Μέμφι κατοικημένοισι
καταμετρέουσι καὶ τοῖσι τούτων ἐπικούροισι·
νομὸς ἕκτος οὗτος. Σατταγύδαι δὲ καὶ Γανδάριοι
καὶ Δαδίκαι τε καὶ Ἀπαρύται ἐς τὠυτὸ τεταγ-
μένοι ἑβδομήκοντα καὶ ἑκατὸν τάλαντα προσέ-
φερον· νομὸς δὲ οὗτος ἕβδομος. ἀπὸ Σούσων δὲ
καὶ τῆς ἄλλης Κισσίων χώρης τριηκόσια· νομὸς
92 ὄγδοος οὗτος. ἀπὸ Βαβυλῶνος δὲ καὶ τῆς
λοιπῆς Ἀσσυρίης χίλιά οἱ προσήιε τάλαντα

[1] A conjecture for ἀρξάμενον.

*ἀργυρίου καὶ παῖδες ἐκτομίαι πεντακόσιοι· νομὸς
εἴνατος οὗτος. ἀπὸ δὲ Ἀγβατάνων καὶ τῆς
λοιπῆς Μηδικῆς καὶ Παρικανίων καὶ Ὀρθοκο-
ρυβαντίων πεντήκοντά τε καὶ τετρακόσια τά-
λαντα· νομὸς δέκατος οὗτος. Κάσπιοι δὲ καὶ
Πανσίκαι καὶ Παντίμαθοί τε καὶ Δαρεῖται ἐς
τὠυτὸ συμφέροντες διηκόσια τάλαντα ἀπαγίνεον·
νομὸς ἑνδέκατος οὗτος. ἀπὸ Βακτριανῶν δὲ
μέχρι Αἰγλῶν ἑξήκοντα καὶ τριηκόσια τάλαντα
φόρος ἦν· νομὸς δυωδέκατος οὗτος. ἀπὸ Πα-* 93
*κτυϊκῆς δὲ καὶ Ἀρμενίων καὶ τῶν προσεχέων
μέχρι τοῦ πόντου τοῦ Εὐξείνου τετρακόσια
τάλαντα· νομὸς τρίτος καὶ δέκατος οὗτος. ἀπὸ
δὲ Σαγαρτίων καὶ Σαραγγέων καὶ Θαμαναίων
καὶ Οὐτίων καὶ Μύκων καὶ τῶν ἐν τῇσι νήσοισι
οἰκεόντων τῶν ἐν τῇ Ἐρυθρῇ θαλάσσῃ, ἐν τῇσι
τοὺς ἀνασπάστους καλεομένους κατοικίζει βασι-
λεύς, ἀπὸ τούτων πάντων ἑξακόσια τάλαντα
ἐγίνετο φόρος· νομὸς τέταρτος καὶ δέκατος
οὗτος. Σάκαι δὲ καὶ Κάσπιοι πεντήκοντα καὶ
διηκόσια ἀπαγίνεον τάλαντα· νομὸς πέμπτος
καὶ δέκατος οὗτος. Πάρθοι δὲ καὶ Χοράσμιοι καὶ
Σόγδοι τε καὶ Ἄρειοι τριηκόσια τάλαντα· νομὸς
ἕκτος καὶ δέκατος οὗτος. Παρικάνιοι δὲ καὶ* 94
*Αἰθίοπες οἱ ἐκ τῆς Ἀσίης τετρακόσια τάλαντα
ἀπαγίνεον· νομὸς ἕβδομος καὶ δέκατος οὗτος.
Ματιηνοῖσι δὲ καὶ Σάσπειρσι καὶ Ἀλαροδίοισι
διηκόσια ἐπετέτακτο τάλαντα· νομὸς ὄγδοος καὶ
δέκατος οὗτος. Μόσχοισι δὲ καὶ Τιβαρηνοῖσι
καὶ Μάκρωσι καὶ Μοσσυνοίκοισι καὶ Μαρσὶ*

τριηκόσια τάλαντα προείρητο· νομὸς εἴνατος καὶ δέκατος οὗτος. Ἰνδῶν δὲ πλῆθός τε πολλῷ πλεῖστόν ἐστι πάντων τῶν ἡμεῖς ἴδμεν ἀνθρώπων καὶ φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους ἑξήκοντα καὶ τριηκόσια τάλαντα ψήγ-
95 ματος· νομὸς εἰκοστὸς οὗτος. τὸ μὲν δὴ ἀργύριον τὸ Βαβυλώνιον πρὸς τὸ Εὐβοϊκὸν συμβαλλόμενον τάλαντον γίνεται ὀγδώκοντα καὶ ὀκτακόσια[1] καὶ εἰνακισχίλια τάλαντα· τὸ δὲ χρυσίον τρισκαιδεκαστάσιον λογιζόμενον, τὸ ψῆγμα εὑρίσκεται ἐὸν Εὐβοϊκῶν ταλάντων ὀγδώκοντα καὶ ἑξακοσίων καὶ τετρακισχιλίων. τούτων ὦν πάντων συντιθεμένων τὸ πλῆθος Εὐβοϊκὰ τάλαντα συνελέγετο ἐς τὸν ἐπέτειον φόρον Δαρείῳ μύρια καὶ τετρακισχίλια καὶ πεντακόσια καὶ ἑξήκοντα· τὸ δ' ἔτι τούτων ἔλασσον ἀπιεὶς οὐ λέγω.

The reckoning of the tribute-money.

96 Οὗτος Δαρείῳ προσήιε φόρος ἀπὸ τῆς τε Ἀσίης καὶ τῆς Λιβύης ὀλιγαχόθεν. προϊόντος μέντοι τοῦ χρόνου καὶ ἀπὸ νήσων προσήιε ἄλλος φόρος καὶ τῶν ἐν τῇ Εὐρώπῃ μέχρι Θεσσαλίης οἰκημένων. τοῦτον τὸν φόρον θησαυρίζει βασιλεὺς τρόπῳ τοιῷδε. ἐς πίθους κεραμίνους τήξας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρέει τὸν κέραμον· ἐπεὰν δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτο ὅσον ἂν ἑκάστοτε δέηται.

97 Αὗται μὲν ἀρχαί τε ἦσαν καὶ φόρων ἐπιτάξιες. ἡ Περσὶς δὲ χώρη μούνη μοι οὐκ εἴρηται δασμοφόρος· ἀτελέα γὰρ Πέρσαι νέμονται χώρην. οἵδε δὲ φόρον μὲν οὐδένα ἐτάχθησαν φέρειν,

The nations which brought gifts instead of tribute.

[1] A conjecture for γίνεται τεσσαράκοντα καὶ πεντακόσια.

δῶρα δὲ ἀγίνεον. Αἰθίοπες οἱ πρόσουροι Αἰγύπτῳ, τοὺς Καμβύσης ἐλαύνων ἐπὶ τοὺς μακροβίους Αἰθίοπας κατεστρέψατο, οἵ τε περὶ[1] Νύσην τὴν ἱρὴν κατοίκηνται καὶ τῷ Διονύσῳ ἀνάγουσι τὰς ὁρτάς. οὗτοι συναμφότεροι διὰ τρίτου ἔτεος ἀγίνεον, ἀγινέουσι δὲ καὶ τὸ μέχρι ἐμεῦ, δύο χοίνικας ἀπύρου χρυσίου καὶ διηκοσίας φάλαγγας ἐβένου καὶ πέντε παῖδας Αἰθίοπας καὶ ἐλέφαντος ὀδόντας μεγάλους εἴκοσι. Κόλχοι δὲ ἐτάξαντο ἐς τὴν δωρεὴν καὶ οἱ προσεχέες μέχρι Καυκάσιος ὄρεος (ἐς τοῦτο γὰρ τὸ ὄρος ὑπὸ Πέρσῃσι ἄρχεται, τὰ δὲ πρὸς βορέην ἄνεμον τοῦ Καυκάσιος Περσέων οὐδὲν ἔτι φροντίζει), οὗτοι ὦν δῶρα τὰ ἐτάξαντο ἔτι καὶ ἐς ἐμὲ διὰ πεντετηρίδος ἀγίνεον, ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους. Ἀράβιοι δὲ χίλια τάλαντα ἀγίνεον λιβανωτοῦ ἀνὰ πᾶν ἔτος. ταῦτα μὲν οὗτοι δῶρα πάρεξ τοῦ φόρου βασιλέι ἐκόμιζον.

The Indians.

98 Τὸν δὲ χρυσὸν τοῦτον τὸν πολλὸν οἱ Ἰνδοί, ἀπ᾽ οὗ τὸ ψῆγμα τῷ βασιλέι τὸ εἰρημένον κομίζουσι, τρόπῳ τοιῷδε κτῶνται. ἔστι τῆς Ἰνδικῆς χώρης τὸ πρὸς ἥλιον ἀνίσχοντα ψάμμος· τῶν γὰρ ἡμεῖς ἴδμεν, τῶν καὶ πέρι ἀτρεκές τι λέγεται, πρῶτοι πρὸς ἠῶ καὶ ἡλίου ἀνατολὰς οἰκέουσι ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ Ἰνδοί· Ἰνδῶν γὰρ τὸ πρὸς τὴν ἠῶ ἐρημίη ἐστὶ διὰ τὴν ψάμμον. ἔστι δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσὶ οἱ δὲ οὔ, οἱ δὲ ἐν τοῖσι ἕλεσι οἰκέουσι τοῦ

[1] Or οἳ περί τε.

ποταμοῦ καὶ ἰχθύας σιτέονται ὠμούς, τοὺς αἱρέουσι ἐκ πλοίων καλαμίνων ὁρμεόμενοι· καλάμου δὲ ἓν γόνυ πλοῖον ἕκαστον ποιέεται. οὗτοι μὲν δὴ τῶν Ἰνδῶν φορέουσι ἐσθῆτα φλοΐνην· ἐπεὰν ἐκ τοῦ ποταμοῦ φλοῦν ἀμήσωσι καὶ κόψωσι, τὸ ἐνθεῦτεν φορμοῦ τρόπον κατα-
99 πλέξαντες ὡς θώρηκα ἐνδυνέουσι. ἄλλοι δὲ τῶν Ἰνδῶν πρὸς ἠῶ οἰκέοντες τούτων νομάδες εἰσί, κρεῶν ἐδεσταὶ ὠμῶν· καλέονται δὲ Παδαῖοι, νομαίοισι δὲ τοιοῖσιδε λέγονται χρᾶσθαι. ὃς ἂν κάμῃ τῶν ἀστῶν, ἤν τε γυνὴ ἤν τε ἀνήρ, τὸν μὲν ἄνδρα ἄνδρες οἱ μάλιστά οἱ ὁμιλέοντες κτείνουσι, φάμενοι αὐτὸν τηκόμενον τῇ νούσῳ τὰ κρέα σφίσι διαφθείρεσθαι· ὁ δὲ ἀπαρνεόμενός ἐστι μὴ μὲν νοσέειν· οἱ δὲ οὐ συγγινωσκόμενοι ἀποκτείναντες κατευωχέονται. ἣ δὲ ἂν γυνὴ κάμῃ, ὡσαύτως αἱ ἐπιχρεώμεναι μάλιστα γυναῖκες ταὐτὰ τοῖσι ἀνδράσι ποιεῦσι. τὸν γὰρ δὴ ἐς γῆρας ἀπικόμενον θύσαντες κατευωχέονται· ἐς δὲ τούτου λόγον οὐ πολλοί τινες αὐτῶν ἀπικνέονται· πρὸ γὰρ τοῦ τὸν ἐς νοῦσον πίπτοντα
100 πάντα κτείνουσι. ἑτέρων δέ ἐστι Ἰνδῶν ὅδε ἄλλος τρόπος. οὔτε κτείνουσι οὐδὲν ἔμψυχον οὔτε τι σπείρουσι οὔτε οἰκίας νομίζουσι ἐκτῆσθαι ποιηφαγέουσί τε, καὶ αὐτοῖσι ἐστὶ ὅσον κέγχρος τὸ μέγαθος ἐν κάλυκι, αὐτόματον ἐκ τῆς γῆς γινόμενον, τὸ συλλέγοντες αὐτῇ τῇ κάλυκι ἕψουσί τε καὶ σιτέονται. ὃς δ' ἂν ἐς νοῦσον αὐτῶν πέσῃ, ἐλθὼν ἐς τὴν ἔρημον κέεται· φροντίζει δὲ
101 οὐδεὶς οὔτε ἀποθανόντος οὔτε κάμνοντος. τὸ δὲ

χρῶμα φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθίοψι. οὗτοι μὲν τῶν Ἰνδῶν ἑκαστέρω τῶν Περσέων οἰκέουσι καὶ πρὸς νότου ἀνέμου, καὶ Δαρείου βασιλέος οὐδαμὰ ὑπήκουσαν.

Their strange manner of getting gold.

102 Ἄλλοι δὲ τῶν Ἰνδῶν Κασπατύρῳ τε πόλι καὶ τῇ Πακτυϊκῇ χώρῃ εἰσὶ πρόσουροι, πρὸς ἄρκτου τε καὶ βορέω ἀνέμου κατοικημένοι τῶν ἄλλων Ἰνδῶν, οἳ Βακτρίοισι παραπλησίην ἔχουσι δίαιταν· οὗτοι καὶ μαχιμώτατοί εἰσι Ἰνδῶν καὶ οἱ ἐπὶ τὸν χρυσὸν στελλόμενοι εἰσὶ οὗτοι· κατὰ γὰρ τοῦτο ἐστὶ ἐρημίη διὰ τὴν ψάμμον. ἐν δὴ ὦν τῇ ἐρημίῃ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθεα ἔχοντες κυνῶν μὲν ἐλάσσονα ἀλωπέκων δὲ μέζονα· εἰσὶ γὰρ αὐτῶν καὶ παρὰ βασιλέι τῷ Περσέων ἐνθεῦτεν θηρευθέντες. οὗτοι ὦν οἱ μύρμηκες ποιεύμενοι οἴκησιν ὑπὸ γῆν ἀναφορέουσι τὴν ψάμμον κατά περ οἱ ἐν τοῖσι Ἕλλησι μύρμηκες κατὰ τὸν αὐτὸν τρόπον, εἰσὶ δὲ καὶ αὐτοὶ εἶδος ὁμοιότατοι· ἡ δὲ ψάμμος ἡ ἀναφερομένη ἐστὶ χρυσῖτις. ἐπὶ δὴ ταύτην τὴν ψάμμον στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοί, ζευξάμενος ἕκαστος καμήλους τρεῖς, σειρηφόρον μὲν ἑκατέρωθεν ἔρσενα παρέλκειν, θήλεαν δὲ ἐς μέσον· ἐπὶ ταύτην δὴ αὐτὸς ἀναβαίνει, ἐπιτηδεύσας ὅκως ἀπὸ τέκνων ὡς νεωτάτων ἀποσπάσας ζεύξει. αἱ γάρ σφι κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχυτῆτά εἰσι, χωρὶς δὲ ἄχθεα δυνατώτεραι πολλὸν φέρειν.

103 τὸ μὲν δὴ εἶδος ὁκοῖόν τι ἔχει ἡ κάμηλος, ἐπισταμένοισι τοῖσι Ἕλλησι οὐ συγγράφω· τὸ δὲ μὴ ἐπιστέαται αὐτῆς, τοῦτο

φράσω. κάμηλος ἐν τοῖσι ὀπισθίοισι σκέλεσι
104 ἔχει τέσσερας μηροὺς καὶ γούνατα τέσσερα. οἱ
δὲ δὴ Ἰνδοὶ τρόπῳ τοιούτῳ καὶ ζεύξι τοιαύτῃ
χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως ὅκως καυμάτων τῶν θερμοτάτων ἐόντων ἔσονται ἐν τῇ ἁρπαγῇ· ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν. θερμότατος δέ ἐστι ὁ ἥλιος τούτοισι τοῖσι ἀνθρώποισι τὸ ἑωθινόν, οὐ κατά περ τοῖσι ἄλλοισι μεσαμβρίης, ἀλλ' ὑπερτείλας μέχρι οὗ ἀγορῆς διαλύσιος. τοῦτον δὲ τὸν χρόνον καίει πολλῷ μᾶλλον ἢ τῇ μεσαμβρίῃ τὴν Ἑλλάδα, οὕτω ὥστ' ἐν ὕδατι λόγος αὐτούς ἐστι βρέχεσθαι τηνικαῦτα. μεσοῦσα δὲ ἡ ἡμέρη σχεδὸν παραπλησίως καίει τούς τε ἄλλους ἀνθρώπους καὶ τοὺς Ἰνδούς. ἀποκλινομένης δὲ τῆς μεσαμβρίης γίνεταί σφι ὁ ἥλιος κατά περ τοῖσι ἄλλοισι ὁ ἑωθινός· καὶ τὸ ἀπὸ τούτου ἀπιὼν ἐπὶ μᾶλλον ψύχει, ἐς ὃ ἐπὶ δυσμῇσι ἐὼν καὶ τὸ κάρτα ψύχει.

105 ἐπεὰν δὲ ἔλθωσι ἐς τὸν χῶρον οἱ Ἰνδοὶ ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα τῆς ψάμμου τὴν ταχίστην ἐλαύνουσι ὀπίσω· αὐτίκα γὰρ οἱ μύρμηκες ὀδμῇ, ὡς δὴ λέγεται ὑπὸ Περσέων, μαθόντες διώκουσι. εἶναι δὲ ταχυτῆτα οὐδενὶ ἑτέρῳ ὅμοιον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τοὺς Ἰνδοὺς τῆς ὁδοῦ ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφεων ἀποσώζεσθαι. τοὺς μέν νυν ἔρσενας τῶν καμήλων, εἶναι γὰρ ἥσσονας θέειν τῶν θηλέων, καὶ παραλύεσθαι ἐπελκομένους, οὐκ ὁμοῦ ἀμφοτέρους· τὰς δὲ

θηλέας ἀναμιμνησκομένας τῶν ἔλιπον τέκνων ἐνδιδόναι μαλακὸν οὐδέν. τὸν μὲν δὴ πλέω τοῦ χρυσοῦ οὕτω οἱ Ἰνδοὶ κτῶνται, ὡς Πέρσαι φασί· ἄλλος δὲ σπανιώτερος ἐστὶ ἐν τῇ χώρῃ ὀρυσσόμενος.

:hat the :xtreme egions of he Earth roduce the nost excel-ent things,

106 Αἱ δ' ἐσχατιαί κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον, κατά περ ἡ Ἑλλὰς τὰς ὥρας πολλόν τι κάλλιστα κεκρημένας ἔλαχε. τοῦτο μὲν γὰρ πρὸς τὴν ἠῶ ἐσχάτη τῶν οἰκεομενέων ἡ Ἰνδική ἐστι, ὥσπερ ὀλίγῳ πρότερον εἴρηκα· ἐν ταύτῃ τοῦτο μὲν τὰ ἔμψυχα, τετράποδά τε καὶ τὰ πετεινά, πολλῷ μέζω ἢ ἐν τοῖσι ἄλλοισι χωρίοισί ἐστι, πάρεξ τῶν ἵππων (οὗτοι δὲ ἑσσοῦνται ὑπὸ τῶν Μηδικῶν, Νησαίων δὲ καλευμένων ἵππων), τοῦτο δὲ χρυσὸς ἄπλετος αὐτόθι ἐστί, ὁ μὲν ὀρυσσόμενος, ὁ δὲ καταφορεύμενος ὑπὸ ποταμῶν, ὁ δὲ ὥσπερ ἐσήμηνα ἁρπαζόμενος. τὰ δὲ δένδρεα τὰ ἄγρια αὐτόθι φέρει καρπὸν εἴρια καλλονῇ τε προφέροντα καὶ ἀρετῇ τῶν ἀπὸ τῶν ὀίων· καὶ ἐσθῆτι Ἰνδοὶ ἀπὸ τούτων τῶν δενδρέων χρέωνται.

s for ex-mple, ndia,

:rabia,

107 πρὸς δ' αὖ μεσαμβρίης ἐσχάτη Ἀραβίη τῶν οἰκεομενέων χωρέων ἐστί, ἐν δὲ ταύτῃ λιβανωτός τε ἐστὶ μούνῃ χωρέων πασέων φυόμενος καὶ σμύρνη καὶ κασίη καὶ κινάμωμον καὶ λήδανον. ταῦτα πάντα πλὴν τῆς σμύρνης δυσπετέως κτῶνται οἱ Ἀράβιοι. τὸν μέν γε λιβανωτὸν συλλέγουσι τὴν στύρακα θυμιῶντες, τὴν ἐς Ἕλληνας Φοίνικες ἐξάγουσι· ταύτην θυμιῶντες λαμβάνουσι· τὰ γὰρ δένδρεα ταῦτα τὰ λιβανωτοφόρα ὄφιες ὑπόπτεροι, σμικροὶ τὰ μεγάθεα,

ποικίλοι τὰ εἴδεα, φυλάσσουσι πλήθεϊ πολλοὶ
περὶ δένδρεον ἕκαστον, οὗτοι οἵ περ ἐπ' Αἴγυπτον
ἐπιστρατεύονται. οὐδενὶ δὲ ἄλλῳ ἀπελαύνονται
ἀπὸ τῶν δενδρέων ἢ τῆς στύρακος τῷ καπνῷ.
108 λέγουσι δὲ καὶ τόδε Ἀράβιοι, ὡς πᾶσα ἂν γῆ
ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ'
αὐτοὺς οἷόν τι κατὰ τὰς ἐχίδνας ἠπιστάμην
γίνεσθαι. καί κως τοῦ θείου ἡ προνοίη, ὥσπερ
καὶ οἰκός ἐστι, ἐοῦσα σοφή, ὅσα μὲν ψυχήν
τε δειλὰ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολύγονα
πεποίηκε, ἵνα μὴ ἐπιλίπῃ κατεσθιόμενα, ὅσα δὲ
σχέτλια καὶ ἀνιηρά, ὀλιγόγονα. τοῦτο μέν, ὅτι
ὁ λαγὸς ὑπὸ παντὸς θηρεύεται θηρίου καὶ ὄρνιθος
καὶ ἀνθρώπου, οὕτω δή τι πολύγονόν ἐστι·
ἐπικυΐσκεται μοῦνον πάντων θηρίων, καὶ τὸ μὲν
δασὺ τῶν τέκνων ἐν τῇ γαστρὶ τὸ δὲ ψιλόν, τὸ
δὲ ἄρτι ἐν τῇσι μήτρῃσι πλάσσεται, τὸ δὲ
ἀναιρέεται. τοῦτο μὲν δὴ τοιοῦτό ἐστι· ἡ δὲ δὴ
λέαινα ἐὸν ἰσχυρότατον καὶ θρασύτατον ἅπαξ ἐν
τῷ βίῳ τίκτει ἕν· τίκτουσα γὰρ συνεκβάλλει
τῷ τέκνῳ τὰς μήτρας. τὸ δὲ αἴτιον τούτου τόδε
ἐστί· ἐπεὰν ὁ σκύμνος ἐν τῇ μητρὶ ἐὼν ἄρχηται
διακινεόμενος, ὁ δὲ ἔχων ὄνυχας θηρίων πολλὸν
πάντων ὀξυτάτους ἀμύσσει τὰς μήτρας. αὐξό-
μενός τε δὴ πολλῷ μᾶλλον ἐσικνέεται κατα-
γράφων· πέλας τε δὴ ὁ τόκος ἐστί, καὶ τὸ
109 παράπαν λείπεται αὐτέων ὑγιὲς οὐδέν. ὡς δὲ
καὶ αἱ ἔχιδναί τε καὶ οἱ ἐν Ἀραβίοισι ὑπόπτεροι
ὄφιες εἰ ἐγίνοντο ὡς ἡ φύσις αὐτοῖσι ὑπάρχει,
οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι· νῦν δ' ἔτι ἐν

τῇ γαστρὶ ἐόντα τὰ τέκνα διεσθίει τὴν μητέρα, διαφαγόντα δὲ τὴν νηδὺν αὐτῆς οὕτω τὴν ἔκδυσιν ποιέεται. οἱ δὲ ἄλλοι ὄφιες ἐόντες ἀνθρώπων οὐ δηλήμονες τίκτουσί τε ᾠὰ καὶ ἐκλέπουσι πολλόν τι χρῆμα τῶν τέκνων. αἱ μέν νυν ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι, οἱ δέ, ὑπόπτεροι ἐόντες, ἀθρόοι εἰσὶ ἐν τῇ Ἀραβίῃ καὶ οὐδαμῇ ἄλλῃ· κατὰ τοῦτο δοκέουσι πολλοὶ εἶναι.

110 *Τὸν μὲν δὴ λιβανωτὸν τοῦτον οὕτω κτῶνται Ἀράβιοι, τὴν δὲ κασίην ὧδε. ἐπεὰν καταδήσωνται βύρσῃσι καὶ δέρμασι ἄλλοισι πᾶν τὸ σῶμα καὶ τὸ πρόσωπον πλὴν αὐτῶν τῶν ὀφθαλμῶν, ἔρχονται ἐπὶ τὴν κασίην· ἡ δὲ ἐν λίμνῃ φύεται οὐ βαθέῃ, περὶ δὲ αὐτὴν καὶ ἐν αὐτῇ αὐλίζεταί κου θηρία πτερωτά, τῇσι νυκτερίσι προσείκελα μάλιστα, καὶ τέτριγε δεινόν, καὶ ἐς ἀλκὴν ἄλκιμα· τὰ δεῖ ἀπαμυνομένους ἀπὸ τῶν*
ὀφθαλμῶν οὕτω δρέπειν τὴν κασίην. τὸ δὲ δὴ **111**
κινάμωμον ἔτι τούτων θωυμαστότερον συλλέγουσι. ὅκου μὲν γὰρ γίνεται καὶ ἥτις μιν γῆ ἡ τρέφουσά ἐστι, οὐκ ἔχουσι εἰπεῖν, πλὴν ὅτι λόγῳ οἰκότι χρεώμενοι ἐν τοῖσιδε χωρίοισι φασί τινες αὐτὸ φύεσθαι ἐν τοῖσι ὁ Διόνυσος ἐτράφη· ὄρνιθας δὲ λέγουσι μεγάλας φορέειν ταῦτα τὰ κάρφεα τὰ ἡμεῖς ἀπὸ Φοινίκων μαθόντες κινάμωμον καλέομεν, φορέειν δὲ τὰς ὄρνιθας ἐς νεοσσιὰς προσπεπλασμένας ἐκ πηλοῦ πρὸς ἀποκρήμνοισι ὄρεσι, ἔνθα πρόσβασιν ἀνθρώπῳ οὐδεμίαν εἶναι. πρὸς ὧν δὴ ταῦτα τοὺς Ἀραβίους σοφίζεσθαι τάδε. βοῶν τε καὶ ὄνων τῶν ἀπογινομένων καὶ τῶν ἄλλων

ὑποζυγίων τὰ μέλεα διαταμόντας ὡς μέγιστα κομίζειν ἐς ταῦτα τὰ χωρία, καί σφεα θέντας ἀγχοῦ τῶν νεοσσιέων ἀπαλλάσσεσθαι ἑκὰς αὐτέων· τὰς δὲ ὄρνιθας καταπετομένας αὐτῶν τὰ μέλεα τῶν ὑποζυγίων ἀναφορέειν ἐπὶ τὰς νεοσσιάς· τὰς δὲ οὐ δυναμένας ἴσχειν καταρρήγνυσθαι ἐπὶ γῆν· τοὺς δὲ ἐπιόντας συλλέγειν. οὕτω μὲν τὸ κινάμωμον συλλεγόμενον ἐκ τούτων
112 ἀπικνέεσθαι ἐς τὰς ἄλλας χώρας. τὸ δὲ δὴ λήδανον, τὸ καλέουσι Ἀράβιοι λάδανον, ἔτι τούτου θωμασιώτερον γίνεται· ἐν γὰρ δυσοδμοτάτῳ γινόμενον εὐωδέστατόν ἐστι· τῶν γὰρ αἰγῶν τῶν τράγων ἐν τοῖσι πώγωσι εὑρίσκεται ἐγγινόμενον οἷον γλοιὸς ἀπὸ τῆς ὕλης. χρήσιμον δ' ἐς πολλὰ τῶν μύρων ἐστί, θυμιῶσί τε μάλιστα τοῦτο Ἀράβιοι.

113 Τοσαῦτα μὲν θυωμάτων πέρι εἰρήσθω, ἀπόζει δὲ τῆς χώρης τῆς Ἀραβίης θεσπέσιον ὡς ἡδύ. δύο δὲ γένεα ὀίων σφι ἐστὶ θώυματος ἄξια, τὰ οὐδαμόθι ἑτέρωθί ἐστι. τὸ μὲν αὐτῶν ἕτερον ἔχει τὰς οὐρὰς μακράς, τριῶν πηχέων οὐκ ἐλάσσονας, τὰς εἴ τις ἐπείη σφι ἐπέλκειν, ἕλκεα ἂν ἔχοιεν ἀνατριβομενέων πρὸς τῇ γῇ τῶν οὐρέων· νῦν δ' ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργέειν ἐς τοσοῦτο· ἁμαξίδας γὰρ ποιεῦντες ὑποδέουσι αὐτὰς τῇσι οὐρῇσι, ἑνὸς ἑκάστου κτήνεος τὴν οὐρὴν ἐπὶ ἁμαξίδα ἑκάστην καταδέοντες. τὸ δὲ ἕτερον γένος τῶν ὀίων τὰς οὐρὰς πλατέας φορέουσι καὶ ἐπὶ πῆχυν πλάτος.

114 Ἀποκλινομένης δὲ μεσαμβρίης παρήκει πρὸς Ethiopia,

δύνοντα ἥλιον ἡ Αἰθιοπίη χώρη ἐσχάτη τῶν οἰκεομενέων· αὕτη δὲ χρυσόν τε φέρει πολλὸν καὶ ἐλέφαντας ἀμφιλαφέας καὶ δένδρεα πάντα ἄγρια καὶ ἔβενον καὶ ἄνδρας μεγίστους καὶ καλλίστους καὶ μακροβιωτάτους.

Western and Northern Europe.

115 *Αὗται μέν νυν ἔν τε τῇ Ἀσίῃ ἐσχατιαί εἰσι καὶ ἐν τῇ Λιβύῃ. περὶ δὲ τῶν ἐν τῇ Εὐρώπῃ τῶν πρὸς ἑσπέρην ἐσχατιέων ἔχω μὲν οὐκ ἀτρεκέως λέγειν· οὔτε γὰρ ἔγωγε ἐνδέκομαι Ἠριδανὸν καλέεσθαι πρὸς βαρβάρων ποταμὸν ἐκδιδόντα ἐς θάλασσαν τὴν πρὸς βορέην ἄνεμον, ἀπ᾽ ὅτευ τὸ ἤλεκτρον φοιτᾶν λόγος ἐστί, οὔτε νήσους οἶδα Κασσιτερίδας ἐούσας, ἐκ τῶν ὁ κασσίτερος ἡμῖν φοιτᾷ. τοῦτο μὲν γὰρ ὁ Ἠριδανὸς αὐτὸ κατηγορέει τὸ οὔνομα ὡς ἔστι Ἑλληνικὸν καὶ οὐ βάρβαρον, ὑπὸ ποιητέω δέ τινος ποιηθέν· τοῦτο δὲ οὐδενὸς αὐτόπτεω γενομένου οὐ δύναμαι ἀκοῦσαι, τοῦτο μελετῶν, ὅκως θάλασσά ἐστι τὰ ἐπέκεινα Εὐρώπης. ἐξ ἐσχάτης δ᾽ ὦν ὅ τε κασσίτερος ἡμῖν φοιτᾷ καὶ τὸ ἤλεκτρον.*

116 *πρὸς δὲ ἄρκτου τῆς Εὐρώπης πολλῷ τι πλεῖστος χρυσὸς φαίνεται ἐών· ὅκως μὲν γινόμενος, οὐκ ἔχω οὐδὲ τοῦτο ἀτρεκέως εἶπαι, λέγεται δὲ ὑπὲκ τῶν γρυπῶν ἁρπάζειν Ἀριμασποὺς ἄνδρας μουνοφθάλμους. πείθομαι δὲ οὐδὲ τοῦτο, ὅκως μουνόφθαλμοι ἄνδρες φύονται, φύσιν ἔχοντες τὴν ἄλλην ὁμοίην τοῖσι ἄλλοισι ἀνθρώποισι. αἱ δὲ ὦν ἐσχατιαὶ οἴκασι, περικληίουσαι τὴν ἄλλην χώρην καὶ ἐντὸς ἀπέργουσαι, τὰ κάλλιστα δοκέοντα ἡμῖν εἶναι καὶ σπανιώτατα ἔχειν αὗται.*

17 Ἔστι δὲ πεδίον ἐν τῇ Ἀσίῃ περικεκλημένον ὄρεϊ πάντοθεν, διασφάγες δὲ τοῦ ὄρεος εἰσὶ πέντε. τοῦτο τὸ πεδίον ἦν μέν κοτε Χορασμίων, ἐν οὔροισι ἐὸν Χορασμίων τε αὐτῶν καὶ Ὑρκανίων καὶ Πάρθων καὶ Σαραγγέων καὶ Θαμαναίων, ἐπείτε δὲ Πέρσαι ἔχουσι τὸ κράτος, ἐστὶ τοῦ βασιλέος. ἐκ δὴ ὦν τοῦ περικληίοντος ὄρεος τούτου ῥέει ποταμὸς μέγας, οὔνομα δέ οἱ ἐστὶ Ἄκης. οὗτος πρότερον μὲν ἄρδεσκε διαλελαμμένος πενταχοῦ τούτων τῶν εἰρημένων τὰς χώρας, διὰ διασφάγος ἀγόμενος ἑκάστης ἑκάστοισι· ἐπείτε δὲ ὑπὸ τῷ Πέρσῃ εἰσί, πεπόνθασι τοιόνδε. τὰς διασφάγας τῶν ὀρέων ἐνδείμας ὁ βασιλεὺς πύλας ἐπ᾽ ἑκάστῃ διασφάγι ἔστησε· ἀποκεκλημένου δὲ τοῦ ὕδατος τῆς διεξόδου τὸ πεδίον τὸ ἐντὸς τῶν ὀρέων πέλαγος γίνεται, ἐνδιδόντος μὲν τοῦ ποταμοῦ, ἔχοντος δὲ οὐδαμῇ ἐξήλυσιν. οὗτοι ὦν οἵ περ ἔμπροσθε ἐώθεσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι συμφορῇ μεγάλῃ διαχρέωνται. τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεὸς ὥσπερ καὶ τοῖσι ἄλλοισι ἀνθρώποισι, τοῦ δὲ θέρεος σπείροντες μελίνην καὶ σήσαμον χρηίσκονται τῷ ὕδατι. ἐπεὰν ὦν μηδέν σφι παραδιδῶται τοῦ ὕδατος, ἐλθόντες ἐς τοὺς Πέρσας αὐτοί τε καὶ γυναῖκες, στάντες κατὰ τὰς θύρας τοῦ βασιλέος βοῶσι ὠρυόμενοι, ὁ δὲ βασιλεὺς τοῖσι δεομένοισι αὐτῶν μάλιστα ἐντέλλεται ἀνοίγειν τὰς πύλας τὰς ἐς τοῦτο φερούσας. ἐπεὰν δὲ διάκορος ἡ γῆ σφεων γένηται πίνουσα τὸ ὕδωρ, αὗται μὲν αἱ πύλαι

The tribute for water (over and above the other).

ἀποκληίονται, ἄλλας δ' ἐντέλλεται ἀνοίγειν
ἄλλοισι τοῖσι δεομένοισι μάλιστα τῶν λοιπῶν.
ὡς δ' ἐγὼ οἶδα ἀκούσας, χρήματα μεγάλα πρησ-
σόμενος ἀνοίγει πάρεξ τοῦ φόρου.

Death of Intaphrenes.

Ταῦτα μὲν δὴ ἔχει οὕτω. τῶν δὲ τῷ Μάγῳ 118
ἐπαναστάντων ἑπτὰ ἀνδρῶν, ἕνα αὐτῶν Ἰντα-
φρένεα κατέλαβε ὑβρίσαντα τάδε ἀποθανεῖν
αὐτίκα μετὰ τὴν ἐπανάστασιν. ἤθελε ἐς τὰ
βασιλήια ἐσελθὼν χρηματίσασθαι τῷ βασιλέι·
καὶ γὰρ δὴ καὶ ὁ νόμος οὕτω εἶχε, τοῖσι
ἐπαναστᾶσι τῷ Μάγῳ ἔσοδον εἶναι παρὰ βα-
σιλέα ἄνευ ἀγγέλου. οὔκων δὴ Ἰνταφρένης
ἐδικαίου οὐδένα οἱ ἐσαγγεῖλαι, ἀλλ' ὅτι ἦν τῶν
ἑπτά, ἐσιέναι ἤθελε. ὁ δὲ πυλουρὸς καὶ ὁ
ἀγγελιηφόρος οὐ περιώρων. ὁ δὲ Ἰνταφρένης
ποιέει τοιάδε· σπασάμενος τὸν ἀκινάκεα ἀπο-
τάμνει αὐτῶν τά τε ὦτα καὶ τὰς ῥίνας, καὶ
ἀνείρας περὶ τὸν χαλινὸν τοῦ ἵππου περὶ τοὺς
αὐχένας σφέων ἔδησε, καὶ ἀπῆκε. οἱ δὲ τῷ βασι- 119
λέι δεικνύουσι ἑωυτοὺς καὶ τὴν αἰτίην εἶπον δι'
ἣν πεπονθότες εἴησαν. Δαρεῖος δὲ ἀρρωδήσας
μὴ κοινῷ λόγῳ οἱ ἓξ πεποιηκότες ἔωσι ταῦτα,
μεταπεμπόμενος ἕνα ἕκαστον ἀπεπειρᾶτο γνώμης,
εἰ συνέπαινοί εἰσι τῷ πεποιημένῳ. ἐπείτε δὲ
ἐξέμαθε ὡς οὐ σὺν κείνοισι εἴη ταῦτα πεποιηκώς,
ἔλαβε αὐτόν τε τὸν Ἰνταφρένεα καὶ τοὺς παῖδας
αὐτοῦ καὶ τοὺς οἰκηίους πάντας, ἐλπίδας πολλὰς
ἔχων μετὰ τῶν συγγενέων μιν ἐπιβουλεύειν οἱ
ἐπανάστασιν, συλλαβὼν δέ σφεας ἔδησε τὴν ἐπὶ
θανάτῳ. ἡ δὲ γυνὴ τοῦ Ἰνταφρένεος φοιτέουσα

ἐπὶ τὰς θύρας τοῦ βασιλέος κλαίεσκε ἂν καὶ ὀδυρέσκετο· ποιεῦσα δὲ αἰεὶ τὠυτὸ τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν, πέμψας δὲ ἄγγελον ἔλεγε τάδε, "ὦ γύναι, βασιλεύς τοι Δαρεῖος διδοῖ ἕνα τῶν δεδεμένων οἰκηίων ῥύσασθαι τὸν βούλεαι ἐκ πάντων." ἡ δὲ βουλευσαμένη ὑπεκρίνετο τάδε· "εἰ μὲν δή μοι διδοῖ βασιλεὺς ἑνὸς τὴν ψυχήν, αἱρέομαι ἐκ πάντων τὸν ἀδελφεόν." πυθόμενος δὲ Δαρεῖος ταῦτα καὶ θωυμάσας τὸν λόγον, πέμψας ἠγόρευε, "ὦ γύναι, εἰρωτᾷ σε βασιλεύς, τίνα ἔχουσα γνώμην, τὸν ἄνδρα τε καὶ τὰ τέκνα ἐγκαταλιποῦσα, τὸν ἀδελφεὸν εἵλευ περιεῖναί τοι, ὃς καὶ ἀλλοτριώτερός τοι τῶν παίδων καὶ ἧσσον κεχαρισμένος τοῦ ἀνδρός ἐστι." ἡ δ' ἀμείβετο τοῖσιδε· "ὦ βασιλεῦ, ἀνὴρ μέν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι· πατρὸς δὲ καὶ μητρὸς οὐκέτι μοι ζωόντων ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο. ταύτῃ τῇ γνώμῃ χρεωμένη ἔλεξα ταῦτα." εὖ τε δὴ ἔδοξε τῷ Δαρείῳ εἰπεῖν ἡ γυνή, καί οἱ ἀπῆκε τοῦτόν τε τὸν παραιτέετο καὶ τῶν παίδων τὸν πρεσβύτατον, ἡσθεὶς αὐτῇ, τοὺς δὲ ἄλλους ἀπέκτεινε πάντας. τῶν μὲν δὴ ἑπτὰ εἷς αὐτίκα τρόπῳ τῷ εἰρημένῳ ἀπολώλεε.

How Oroites plotted against the life of Polycrates.

20 Κατὰ δέ κου μάλιστα τὴν Καμβύσεω νοῦσον ἐγίνετο τάδε. ὑπὸ Κύρου κατασταθεὶς ἦν Σαρδίων ὕπαρχος Ὀροίτης ἀνὴρ Πέρσης· οὗτος ἐπεθύμησε πρήγματος οὐκ ὁσίου· οὔτε γάρ τι παθὼν οὔτε ἀκούσας μάταιον ἔπος πρὸς Πολυ-

κράτεος τοῦ Σαμίου, οὐδὲ ἰδὼν πρότερον, ἐπεθύμεε λαβὼν αὐτὸν ἀπολέσαι, ὡς μὲν οἱ πλεῦνες λέγουσι, διὰ τοιήνδε τινὰ αἰτίην. ἐπὶ τῶν βασιλέος θυρέων κατήμενον τόν τε Ὀροίτεα καὶ ἄλλον Πέρσην τῷ οὔνομα εἶναι Μιτροβάτεα, νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ, τούτους ἐκ λόγων ἐς νείκεα συμπεσεῖν, κρινομένων δὲ περὶ ἀρετῆς εἰπεῖν τὸν Μιτροβάτεα τῷ Ὀροίτῃ προφέροντα, "σὺ γὰρ ἐν ἀνδρῶν λόγῳ, ὃς βασιλέι νῆσον Σάμον πρὸς τῷ σῷ νομῷ προσκειμένην οὐ προσεκτήσαο, ὧδε δή τι ἐοῦσαν εὐπετέα χειρωθῆναι, τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα ὁπλίτῃσι ἐπαναστὰς ἔσχε καὶ νῦν αὐτῆς τυραννεύει." οἱ μὲν δή μιν φασὶ τοῦτο ἀκούσαντα καὶ ἀλγήσαντα τῷ ὀνείδεϊ ἐπιθυμῆσαι οὐκ οὕτω τὸν εἴπαντα ταῦτα τίσασθαι ὡς Πολυκράτεα πάντως ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε.

121 *οἱ δὲ ἐλάσσονες λέγουσι πέμψαι Ὀροίτεα ἐς Σάμον κήρυκα ὅτευ δὴ χρήματος δεησόμενον (οὐ γὰρ ὦν δὴ τοῦτό γε λέγεται), καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν ἀνδρεῶνι, παρεῖναι δέ οἱ καὶ Ἀνακρέοντα τὸν Τήιον· καί κως εἴτ' ἐκ προνοίης αὐτὸν κατηλογέοντα τὰ Ὀροίτεω πρήγματα, εἴτε καὶ συντυχίη τις τοιαύτη ἐπεγένετο· τόν τε γὰρ κήρυκα τὸν Ὀροίτεω παρελθόντα διαλέγεσθαι, καὶ τὸν Πολυκράτεα (τυχεῖν γὰρ ἀπεστραμμένον πρὸς τὸν τοῖχον) οὔτε τι μεταστραφῆναι οὔτε ὑποκρίνασθαι.*

122 *αἰτίαι μὲν δὴ αὗται διφάσιαι λέγονται τοῦ θανάτου τοῦ Πολυκράτεος γενέσθαι, πάρεστι δὲ πείθεσθαι ὁκοτέρῃ τις βούλεται αὐ-*

τέων. ὁ δὲ ὦν Ὀροίτης ἱζόμενος ἐν Μαγνησίῃ τῇ ὑπὲρ Μαιάνδρου ποταμοῦ οἰκημένῃ ἔπεμπε Μύρσον τὸν Γύγεω ἄνδρα Λυδὸν ἐς Σάμον ἀγγελίην φέροντα, μαθὼν τοῦ Πολυκράτεος τὸν νόον. Πολυκράτης γάρ ἐστι πρῶτος τῶν ἡμεῖς ἴδμεν Ἑλλήνων ὃς θαλασσοκρατέειν ἐπενοήθη, πάρεξ Μίνωός τε τοῦ Κνωσσίου καὶ εἰ δή τις ἄλλος πρότερος τούτου ἦρξε τῆς θαλάσσης· τῆς δὲ ἀνθρωπηίης λεγομένης γενεῆς Πολυκράτης πρῶτος, ἐλπίδας πολλὰς ἔχων Ἰωνίης τε καὶ νήσων ἄρξειν. μαθὼν ὦν ταῦτά μιν διανοεύμενον ὁ Ὀροίτης πέμψας ἀγγελίην ἔλεγε τάδε· "Ὀροίτης Πολυκράτεϊ ὧδε λέγει. πυνθάνομαι ἐπιβουλεύειν σε πρήγμασι μεγάλοισι, καὶ χρήματά τοι οὐκ εἶναι κατὰ τὰ φρονήματα. σύ νυν ὧδε ποιήσας ὀρθώσεις μὲν σεωυτόν, σώσεις δὲ καὶ ἐμέ. ἐμοὶ γὰρ βασιλεὺς Καμβύσης ἐπιβουλεύει θάνατον, καί μοι τοῦτο ἐξαγγέλλεται σαφηνέως. σύ νυν ἐμὲ ἐκκομίσας αὐτὸν καὶ χρήματα, τὰ μὲν αὐτῶν αὐτὸς ἔχε, τὰ δὲ ἐμὲ ἔα ἔχειν· εἵνεκέν τε χρημάτων ἄρξεις ἁπάσης τῆς Ἑλλάδος. εἰ δέ μοι ἀπιστέεις τὰ περὶ τῶν χρημάτων, πέμψον ὅστις τοι πιστότατος τυγχάνει ἐών, τῷ ἐγὼ
23 ἀποδέξω." ταῦτα ἀκούσας Πολυκράτης ἥσθη τε καὶ ἐβούλετο· καί κως ἱμείρετο γὰρ χρημάτων μεγάλως, ἀποπέμπει πρῶτα κατοψόμενον Μαιάνδριον Μαιανδρίου ἄνδρα τῶν ἀστῶν, ὅς οἱ ἦν γραμματιστής· ὃς χρόνῳ οὐ πολλῷ ὕστερον τούτων τὸν κόσμον τὸν ἐκ τοῦ ἀνδρεῶνος τοῦ Πολυκράτεος ἐόντα ἀξιοθέητον ἀνέθηκε πάντα ἐς

τὸ Ἥραιον. ὁ δὲ Ὀροίτης μαθὼν τὸν κατά-
σκοπον ἐόντα προσδόκιμον ἐποίεε τοιάδε. λάρ-
νακας ὀκτὼ πληρώσας λίθων πλὴν κάρτα βραχέος
τοῦ περὶ αὐτὰ τὰ χείλεα, ἐπιπολῆς τῶν λίθων
χρυσὸν ἐπέβαλε, καταδήσας δὲ τὰς λάρνακας
εἶχε ἑτοίμας. ἐλθὼν δὲ ὁ Μαιάνδριος καὶ

Polycrates slain by Oroites.

θεησάμενος ἀπήγγελλε τῷ Πολυκράτεϊ. ὁ δὲ 124
πολλὰ μὲν τῶν μαντίων ἀπαγορευόντων πολλὰ
δὲ τῶν φίλων ἐστέλλετο αὐτόσε, πρὸς δὲ καὶ
ἰδούσης τῆς θυγατρὸς ὄψιν ἐνυπνίου τοιήνδε.
ἐδόκεέ οἱ τὸν πατέρα ἐν τῷ ἠέρι μετέωρον ἐόντα
λοῦσθαι μὲν ὑπὸ τοῦ Διός, χρίεσθαι δὲ ὑπὸ τοῦ
ἡλίου. ταύτην ἰδοῦσα τὴν ὄψιν παντοίη ἐγίνετο
μὴ ἀποδημῆσαι τὸν Πολυκράτεα παρὰ τὸν
Ὀροίτεα, καὶ δὴ καὶ ἰόντος αὐτοῦ ἐπὶ τὴν
πεντηκόντερον ἐπεφημίζετο. ὁ δέ οἱ ἠπείλησε,
ἢν σῶς ἀπονοστήσῃ, πολλόν μιν χρόνον παρθε-
νεύεσθαι. ἡ δὲ ἠρήσατο ἐπιτελέα ταῦτα γενέ-
σθαι· βούλεσθαι γὰρ παρθενεύεσθαι πλέω χρόνον
ἢ τοῦ πατρὸς ἐστερῆσθαι. Πολυκράτης δὲ 125
πάσης συμβουλίης ἀλογήσας ἔπλεε παρὰ τὸν
Ὀροίτεα, ἅμα ἀγόμενος ἄλλους τε πολλοὺς τῶν
ἑταίρων, ἐν δὲ δὴ καὶ Δημοκήδεα τὸν Καλλι-
φῶντος Κροτωνιήτην ἄνδρα, ἰητρόν τε ἐόντα καὶ
τὴν τέχνην ἀσκέοντα ἄριστα τῶν κατ᾽ ἑωυτόν.
ἀπικόμενος δὲ ἐς τὴν Μαγνησίην ὁ Πολυκράτης
διεφθάρη κακῶς, οὔτε ἑωυτοῦ ἀξίως οὔτε τῶν
ἑωυτοῦ φρονημάτων· ὅτι γὰρ μὴ οἱ Συρηκοσίων
γενόμενοι τύραννοι οὐδὲ εἷς τῶν ἄλλων Ἑλληνι-
κῶν τυράννων ἄξιός ἐστι Πολυκράτεϊ μεγαλο-

πρεπείην συμβληθῆναι. ἀποκτείνας δέ μιν οὐκ ἀξίως ἀπηγήσιος Ὀροίτης ἀνεσταύρωσε· τῶν δέ οἱ ἑπομένων ὅσοι μὲν ἦσαν Σάμιοι, ἀπῆκε, κελεύων σφέας ἑωυτῷ χάριν εἰδέναι ἐόντας ἐλευθέρους, ὅσοι δὲ ἦσαν ξεῖνοί τε καὶ δοῦλοι τῶν ἑπομένων, ἐν ἀνδραπόδων λόγῳ ποιεύμενος εἶχε. Πολυκράτης δὲ ἀνακρεμάμενος ἐπετέλεε πᾶσαν τὴν ὄψιν τῆς θυγατρός· ἐλοῦτο μὲν γὰρ ὑπὸ τοῦ Διὸς ὅκως ὕοι, ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου, ἀνιεὶς αὐτὸς ἐκ τοῦ σώματος ἰκμάδα.

The retribution which overtook Oroites.

126 Πολυκράτεος μὲν δὴ αἱ πολλαὶ εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν, τῇ οἱ Ἄμασις ὁ Αἰγύπτου βασιλεὺς προεμαντεύσατο· χρόνῳ δὲ οὐ πολλῷ ὕστερον καὶ Ὀροίτεα Πολυκράτεος τίσιες μετῆλθον. μετὰ γὰρ τὸν Καμβύσεω θάνατον καὶ τῶν Μάγων τὴν βασιληίην μένων ἐν τῇσι Σάρδισι Ὀροίτης ὠφέλεε μὲν οὐδὲν Πέρσας ὑπὸ Μήδων ἀπαραιρημένους τὴν ἀρχήν· ὁ δὲ ἐν ταύτῃ τῇ ταραχῇ κατὰ μὲν ἔκτεινε Μιτροβάτεα τὸν ἐκ Δασκυλείου ὕπαρχον, ὅς οἱ ὠνείδισε τὰ ἐς Πολυκράτεα ἔχοντα, κατὰ δὲ τοῦ Μιτροβάτεω τὸν παῖδα Κρανάσπην, ἄνδρας ἐν Πέρσῃσι δοκίμους, ἄλλα τε ἐξύβρισε παντοῖα καί τινα καὶ ἀγγελιηφόρον ἐλθόντα Δαρείου παρ' αὐτόν, ὡς οὐ πρὸς ἡδονήν οἱ ἦν τὰ ἀγγελλόμενα, κτείνει μιν ὀπίσω κομιζόμενον, ἄνδρας οἱ ὑπείσας κατ' ὁδόν,

127 ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ. Δαρεῖος δὲ ὡς ἔσχε τὴν ἀρχήν, ἐπεθύμεε τὸν Ὀροίτεα τίσασθαι πάντων τῶν ἀδικημάτων εἵνεκεν καὶ μάλιστα Μιτροβάτεω καὶ τοῦ παιδός. ἐκ μὲν

δὴ τῆς ἰθέης στρατὸν ἐπ᾽ αὐτὸν οὐκ ἐδόκεε πέμπειν ἅτε οἰδεόντων ἔτι τῶν πρηγμάτων, καὶ νεωστὶ ἔχων τὴν ἀρχήν, καὶ τὸν Ὀροίτεα μεγάλην τὴν ἰσχὺν πυνθανόμενος ἔχειν· τὸν χίλιοι μὲν Περσέων ἐδορυφόρεον, εἶχε δὲ νομὸν τόν τε Φρύγιον καὶ Λύδιον καὶ Ἰωνικόν. πρὸς ταῦτα δὴ ὦν ὁ Δαρεῖος τάδε ἐμηχανήσατο. συγκαλέσας Περσέων τοὺς δοκιμωτάτους ἔλεγέ σφι τάδε· “ὦ Πέρσαι, τίς ἄν μοι τοῦτο ὑμέων ὑποστὰς ἐπιτελέσειε σοφίῃ καὶ μὴ βίῃ τε καὶ ὁμίλῳ; ἔνθα γὰρ σοφίης δεῖ, βίης ἔργον οὐδέν· ὑμέων δὲ ὦν τίς μοι Ὀροίτεα ἢ ζώοντα ἀγάγοι ἢ ἀποκτείνειε; ὃς ὠφέλησε μέν κω Πέρσας οὐδέν, κακὰ δὲ μεγάλα ἔοργε. τοῦτο μὲν δύο ἡμέων ἠίστωσε, Μιτροβάτεά τε καὶ τὸν παῖδα αὐτοῦ, τοῦτο δὲ τοὺς ἀνακαλέοντας αὐτὸν καὶ πεμπομένους ὑπ᾽ ἐμεῦ κτείνει, ὕβριν οὐκ ἀνασχετὸν φαίνων. πρίν τι ὦν μέζον ἐξεργάσασθαί μιν Πέρσας κακόν, καταλαμπτέος ἐστὶ ἡμῖν θανάτῳ.”

128 Δαρεῖος μὲν ταῦτα ἐπειρώτα, τῷ δὲ ἄνδρες τριήκοντα ὑπέστησαν, αὐτὸς ἕκαστος ἐθέλων ποιέειν ταῦτα. ἐρίζοντας δὲ Δαρεῖος κατελάμβανε κελεύων πάλλεσθαι· παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος ὁ Ἀρτόντεω· λαχὼν δὲ ὁ Βαγαῖος ποιέει τάδε. βυβλία γραψάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα πρηγμάτων σφρηγῖδά σφι ἐπέβαλε τὴν Δαρείου, μετὰ δὲ ἤιε ἔχων ταῦτα ἐς τὰς Σάρδις. ἀπικόμενος δὲ καὶ Ὀροίτεω ἐς ὄψιν ἐλθών, τῶν βυβλίων ἓν ἕκαστον περιαιρεόμενος ἐδίδου τῷ γραμματιστῇ τῷ

βασιληίῳ ἐπιλέγεσθαι· γραμματιστὰς δὲ βασιληίους οἱ πάντες ὕπαρχοι ἔχουσι. ἀποπειρώμενος δὲ τῶν δορυφόρων ἐδίδου τὰ βυβλία ὁ Βαγαῖος, εἰ ἐνδεξαίατο ἀπόστασιν ἀπὸ Ὀροίτεω. ὁρέων δέ σφεας τά τε βυβλία σεβομένους μεγάλως καὶ τὰ λεγόμενα ἐκ τῶν βυβλίων ἔτι μεζόνως, διδοῖ ἄλλο ἐν τῷ ἐνῆν ἔπεα τάδε· "ὦ Πέρσαι, βασιλεὺς Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορέειν Ὀροίτεα." οἱ δὲ ἀκούσαντες τούτων μετῆκάν οἱ τὰς αἰχμάς. ἰδὼν δὲ τοῦτό σφεας ὁ Βαγαῖος πειθομένους τῷ βυβλίῳ, ἐνθαῦτα δὴ θαρσήσας τὸ τελευταῖον τῶν βυβλίων διδοῖ τῷ γραμματιστῇ, ἐν τῷ ἐγέγραπτο, "βασιλεὺς Δαρεῖος Πέρσῃσι τοῖσι ἐν Σάρδισι ἐντέλλεται κτείνειν Ὀροίτεα." οἱ δὲ δορυφόροι ὡς ἤκουσαν ταῦτα, σπασάμενοι τοὺς ἀκινάκας κτείνουσι παραυτίκα μιν. οὕτω δὴ Ὀροίτεα τὸν Πέρσην Πολυκράτεος τοῦ Σαμίου τίσιες μετῆλθον.

The mishap of Dareios when hunting, and the physician Demokedes.

129 Ἀπικομένων δὲ καὶ ἀνακομισθέντων τῶν Ὀροίτεω χρημάτων ἐς τὰ Σοῦσα, συνήνεικε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα Δαρεῖον ἐν ἄγρῃ θηρῶν ἀποθρώσκοντα ἀπ' ἵππου στραφῆναι τὸν πόδα. καί κως ἰσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστράγαλος ἐξεχώρησε ἐκ τῶν ἄρθρων. νομίζων δὲ καὶ πρότερον περὶ ἑωυτὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν ἰητρικήν, τούτοισι ἐχρᾶτο. οἱ δὲ στρεβλοῦντες καὶ βιώμενοι τὸν πόδα κακὸν μέζον ἐργάζοντο. ἐπ' ἑπτὰ μὲν δὴ ἡμέρας καὶ ἑπτὰ νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνίῃσι εἴχετο·

τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ ἔχοντί οἱ φλαύρως, παρακούσας τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω Δημοκήδεος τὴν τέχνην ἀγγέλλει τῷ Δαρείῳ· ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ' ἑωυτὸν ἐκέλευσε. τὸν δὲ ὡς ἐξεῦρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοισι ὅκου δή κοτε ἀπημελημένον, παρῆγον ἐς μέσον πέδας τε ἕλκοντα καὶ ῥάκεσι ἐσθημένον. σταθέντα δὲ ἐς μέσον εἰρώτα 130
ὁ Δαρεῖος τὴν τέχνην εἰ ἐπίσταιτο· ὁ δὲ οὐκ ὑπεδέκετο, ἀρρωδέων μὴ ἑωυτὸν ἐκφήνας τὸ παράπαν τῆς Ἑλλάδος ᾖ ἀπεστερημένος· κατεφάνη τε τῷ Δαρείῳ τεχνάζειν ἐπιστάμενος, καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστιγάς τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκφαίνει, φὰς ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ ἰητρῷ φλαύρως ἔχειν τὴν τέχνην. μετὰ δέ, ὥς οἱ ἐπέτρεψε, Ἑλληνικοῖσι ἰήμασι χρεώμενος καὶ ἤπια μετὰ τὰ ἰσχυρὰ προσάγων ὕπνου τέ μιν λαγχάνειν ἐποίεε καὶ ἐν χρόνῳ ὀλίγῳ ὑγιέα μιν ἐόντα ἀπέδεξε, οὐδαμὰ ἔτι ἐλπίζοντα ἀρτίπουν ἔσεσθαι. δωρέεται δή μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δύο ζεύγεσι· ὁ δέ μιν ἐπείρετο εἴ οἱ διπλήσιον τὸ κακὸν ἐπίτηδες νέμει, ὅτι μιν ὑγιέα ἐποίησε. ἡσθεὶς δὲ τῷ ἔπεϊ ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς ἑωυτοῦ γυναῖκας· παράγοντες δὲ οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναῖκας ὡς βασιλέι οὗτος εἴη ὃς τὴν ψυχὴν ἀπέδωκε. ὑποτύπτουσα δὲ αὐτέων ἑκάστη φιάλῃ τοῦ χρυσοῦ ἐς θήκην ἐδωρέετο Δημοκήδεα οὕτω δή τι δαψιλέι δωρεῇ ὡς τοὺς

ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατῆρας ἑπόμενος ὁ οἰκέτης, τῷ οὔνομα ἦν Σκίτων, ἀνελέγετο καί οἱ χρῆμα πολλόν τι χρυσοῦ συνελέχθη.

131 Ὁ δὲ Δημοκήδης οὗτος ὧδε ἐκ Κρότωνος ἀπιγμένος Πολυκράτεϊ ὡμίλησε. πατρὶ συνείχετο ἐν τῇ Κρότωνι ὀργὴν χαλεπῷ· τοῦτον ἐπείτε οὐκ ἐδύνατο φέρειν, ἀπολιπὼν οἴχετο ἐς Αἴγιναν. καταστὰς δὲ ἐς ταύτην πρώτῳ ἔτεϊ ὑπερεβάλετο τοὺς ἄλλους ἰητρούς, ἀσκευής περ ἐὼν καὶ ἔχων οὐδὲν τῶν ὅσα περὶ τὴν τέχνην ἐστὶ ἐργαλήια. καί μιν δευτέρῳ ἔτεϊ ταλάντου Αἰγινῆται δημοσίῃ μισθοῦνται, τρίτῳ δὲ ἔτεϊ Ἀθηναῖοι ἑκατὸν μνέων, τετάρτῳ δὲ ἔτεϊ Πολυκράτης δυῶν ταλάντων. οὕτω μὲν ἀπίκετο ἐς τὴν Σάμον, καὶ ἀπὸ τούτου τοῦ ἀνδρὸς οὐκ ἥκιστα Κροτωνιῆται ἰητροὶ εὐδοκίμησαν· ἐγένετο γὰρ ὦν τοῦτο ὅτε πρῶτοι μὲν Κροτωνιῆται ἰητροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι.
κατὰ τὸν αὐτὸν δὲ χρόνον καὶ Ἀργεῖοι ἤκουον
132 μουσικὴν εἶναι Ἑλλήνων πρῶτοι. τότε δὴ ὁ
Δημοκήδης ἐν τοῖσι Σούσοισι ἐξιησάμενος Δαρεῖον οἶκόν τε μέγιστον εἶχε καὶ ὁμοτράπεζος βασιλέι ἐγεγόνεε, πλήν τε ἑνὸς τοῦ ἐς Ἕλληνας ἀπιέναι πάντα τἆλλά οἱ παρῆν. καὶ τοῦτο μὲν τοὺς Αἰγυπτίους ἰητρούς, οἳ βασιλέα πρότερον ἰῶντο, μέλλοντας ἀνασκολοπιεῖσθαι ὅτι ὑπὸ Ἕλληνος ἰητροῦ ἑσσώθησαν, τούτους βασιλέα παραιτησάμενος ἐρρύσατο· τοῦτο δὲ μάντιν Ἠλεῖον Πολυκράτεϊ ἐπισπόμενον καὶ ἀπημελημένον ἐν

τοῖσι ἀνδραπόδοισι ἐρρύσατο. ἦν δὲ μέγιστον πρῆγμα Δημοκήδης παρὰ βασιλέι.

How Demokedes healed Atossa,

133 ᾿Εν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα τάδε ἄλλα συνήνεικε γενέσθαι. ᾿Ατόσσῃ τῇ Κύρου μὲν θυγατρὶ Δαρείου δὲ γυναικὶ ἐπὶ τοῦ μαστοῦ ἔφυ φῦμα, μετὰ δὲ ἐκραγὲν ἐνέμετο πρόσω. ὅσον μὲν δὴ χρόνον ἦν ἔλασσον, ἡ δὲ κρύπτουσα καὶ αἰσχυνομένη ἔφραζε οὐδενί· ἐπείτε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκήδεα καί οἱ ἐπέδεξε. ὁ δὲ φὰς ὑγιέα ποιήσειν ἐξορκοῖ μιν ἦ μέν οἱ ἀντυπουργήσειν ἐκείνην τοῦτο τὸ ἂν αὐτῆς δεηθῇ· δεήσεσθαι δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα.

and through her mouth suggested to Dareios to make war upon Hellas.

134 ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὑγιέα ἀπέδεξε, ἐνθαῦτα δὴ διδαχθεῖσα ὑπὸ τοῦ Δημοκήδεος ἡ Ἄτοσσα προσέφερε Δαρείῳ λόγον τοιόνδε· "ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην κάτησαι, οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι. οἰκὸς δέ ἐστι ἄνδρα καὶ νέον καὶ χρημάτων μεγάλων δεσπότην φαίνεσθαί τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι ὅτι ὑπ᾿ ἀνδρὸς ἄρχονται. ἐπ᾿ ἀμφότερα δέ τοι φέρει ταῦτα ποιέειν, καὶ ἵνα σφέων Πέρσαι ἐπίστωνται ἄνδρα εἶναι τὸν προεστεῶτα, καὶ ἵνα τρίβωνται πολέμῳ μηδὲ σχολὴν ἄγοντες ἐπιβουλεύωσί τοι. νῦν γὰρ ἄν τι καὶ ἀποδέξαιο ἔργον, ἕως νέος εἶς ἡλικίην· αὐξομένῳ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες, γηράσκοντι δὲ συγγηράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται." ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε, ὁ δὲ ἀμείβετο τοῖσιδε· "ὦ γύναι, πάντα

ὅσα περ αὐτὸς ἐπινοέω ποιήσειν εἴρηκας· ἐγὼ γὰρ βεβούλευμαι ζεύξας γέφυραν ἐκ τῆσδε τῆς ἠπείρου ἐς τὴν ἑτέρην ἤπειρον ἐπὶ Σκύθας στρατεύεσθαι· καὶ ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα." λέγει Ἄτοσσα τάδε· "ὅρα νυν, ἐπὶ Σκύθας μὲν τὴν πρώτην ἰέναι ἔασον· οὗτοι γάρ, ἐπεὰν σὺ βούλῃ, ἔσονταί τοι· σὺ δέ μοι ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι. ἐπιθυμέω γὰρ λόγῳ πυνθανομένη Λακαίνας τέ μοι γενέσθαι θεραπαίνας καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας. ἔχεις δὲ ἄνδρα ἐπιτηδεότατον ἀνδρῶν πάντων δέξαι τε ἕκαστα τῆς Ἑλλάδος καὶ κατηγήσασθαι, τοῦτον ὅς σευ τὸν πόδα ἐξιήσατο." ἀμείβεται Δαρεῖος, "ὦ γύναι, ἐπεὶ τοίνυν τοι δοκέει τῆς Ἑλλάδος ἡμέας πρῶτα ἀποπειρᾶσθαι, κατασκόπους μοι δοκέει Περσέων πρῶτον ἄμεινον εἶναι ὁμοῦ τούτῳ τῷ σὺ λέγεις πέμψαι ἐς αὐτούς, οἳ μαθόντες καὶ ἰδόντες ἐξαγγελέουσι ἕκαστα αὐτῶν ἡμῖν· καὶ ἔπειτα ἐξεπιστάμενος ἐπ' αὐτοὺς

135 τρέψομαι." ταῦτα εἶπε καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίεε. ἐπείτε γὰρ τάχιστα ἡμέρη ἐπέλαμψε, καλέσας Περσέων ἄνδρας δοκίμους πεντεκαίδεκα ἐνετέλλετό σφι ἑπομένους Δημοκήδεϊ διεξελθεῖν τὰ παραθαλάσσια τῆς Ἑλλάδος, ὅκως τε μὴ διαδρήσεταί σφεας ὁ Δημοκήδης, ἀλλά μιν πάντως ὀπίσω ἀπάξουσι. ἐντειλάμενος δὲ τούτοισι ταῦτα, δεύτερα καλέσας αὐτὸν Δημοκήδεα ἐδέετο αὐτοῦ ὅκως ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσῃσι ὀπίσω ἥξει· δῶρα δέ μιν τῷ πατρὶ καὶ τοῖσι ἀδελφεοῖσι

The spies whom Dareios sent with Demokedes to the coasts of Hellas.

ἐκέλευε πάντα τὰ ἐκείνου ἔπιπλα λαβόντα ἄγειν, φὰς ἄλλα οἱ πολλαπλήσια ἀντιδώσειν· πρὸς δὲ ἐς τὰ δῶρα ὁλκάδα οἱ ἔφη συμβαλέεσθαι πλήσας ἀγαθῶν παντοίων, τὴν ἅμα οἱ πλεύσεσθαι. Δαρεῖος μὲν δή, δοκέειν ἐμοί, ἀπ᾽ οὐδενὸς δολεροῦ νόου ἐπαγγέλλετό οἱ ταῦτα. Δημοκήδης δὲ δείσας μή εὖ ἐκπειρῷτο Δαρεῖος, οὔτι ἐπιδραμὼν πάντα τὰ διδόμενα ἐδέκετο, ἀλλὰ τὰ μὲν ἑωυτοῦ κατὰ χώρην ἔφη καταλείψειν, ἵνα ὀπίσω σφέα ἀπελθὼν ἔχοι, τὴν μέντοι ὁλκάδα, τήν οἱ Δαρεῖος ἐπαγγέλλετο ἐς τὴν δωρεὴν τοῖσι ἀδελφεοῖσι, δέκεσθαι ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτα ὁ Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν.

136 καταβάντες δὲ οὗτοι ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα πόλιν αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῇσι καὶ γαῦλον μέγαν παντοίων ἀγαθῶν· παρεσκευασμένοι δὲ πάντα ἔπλεον ἐς τὴν Ἑλλάδα, προσίσχοντες δὲ αὐτῆς τὰ παραθαλάσσια ἐθηεῦντο καὶ ἀπεγράφοντο, ἐς ὃ τὰ πολλὰ αὐτῆς καὶ ὀνομαστὰ θεησάμενοι ἀπίκοντο τῆς Ἰταλίης ἐς Τάραντα. ἐνθαῦτα δὲ ἐκ ῥηστώνης[1] τῆς Δημοκήδεος Ἀριστοφιλίδης τῶν Ταραντίνων ὁ βασιλεὺς τοῦτο μὲν τὰ πηδάλια παρέλυσε τῶν Μηδικέων νεῶν, τοῦτο δὲ αὐτοὺς τοὺς Πέρσας εἶρξε ὡς κατασκόπους δῆθεν ἐόντας. ἐν ᾧ δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκήδης ἐς τὴν Κρότωνα ἀπικνέεται· ἀπιγμένου δὲ ἤδη τούτου ἐς τὴν ἑωυτοῦ ὁ Ἀριστοφιλίδης ἔλυσε τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν ἀπέδωκέ σφι.

How Demokedes escaped to Crotōn.

[1] Or χρηστώνης.

137 πλέοντες δὲ ἐνθεῦτεν οἱ Πέρσαι καὶ διώκοντες Δημοκήδεα ἀπικνέονται ἐς τὴν Κρότωνα, εὑρόντες δέ μιν ἀγοράζοντα ἅπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν καταρρωδέοντες τὰ Περσικὰ πρήγματα προϊέναι ἕτοιμοι ἦσαν, οἱ δὲ ἀντάπτοντο καὶ τοῖσι σκυτάλοισι ἔπαιον τοὺς Πέρσας προϊσχομένους ἔπεα τάδε· "ἄνδρες Κροτωνιῆται, ὁρᾶτε τὰ ποιέετε. ἄνδρα βασιλέος δρηπέτην γενόμενον ἐξαιρέεσθε. κῶς ταῦτα βασιλέι Δαρείῳ ἐκχρήσει περιυβρίσθαι; κῶς δὲ ὑμῖν τὰ ποιεύμενα ἕξει καλῶς, ἢν ἀπέλησθε ἡμέας; ἐπὶ τίνα δὲ τῆσδε προτέρην στρατευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδίζεσθαι πειρησόμεθα;" ταῦτα λέγοντες τοὺς Κροτωνιήτας οὔκων ἔπειθον, ἀλλ' ἐξαιρεθέντες τε τὸν Δημοκήδεα καὶ τὸν γαῦλον τὸν ἅμα ἤγοντο ἀπαιρεθέντες, ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην οὐδ' ἔτι ἐζήτησαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι τοῦ ἡγεμόνος. τοσόνδε μέντοι ἐνετείλατό σφι Δημοκήδης ἀναγομένοισι, κελεύων εἰπεῖν σφεας Δαρείῳ ὅτι ἅρμοσται τὴν Μίλωνος θυγατέρα Δημοκήδης γυναῖκα. τοῦ γὰρ δὴ παλαιστέω Μίλωνος ἦν οὔνομα πολλὸν παρὰ βασιλέι· κατὰ δὲ τοῦτό μοι δοκέει σπεῦσαι τὸν γάμον τοῦτον τελέσας χρήματα μεγάλα Δημοκήδης, ἵνα φανῇ πρὸς Δαρείου ἐὼν καὶ ἐν τῇ ἑωυτοῦ δόκιμος.

What befel the Persian who came with him.

138 ἀναχθέντες δὲ ἐκ τῆς Κρότωνος οἱ Πέρσαι ἐκπίπτουσι τῇσι νηυσὶ ἐς Ἰηπυγίην, καί σφεας δουλεύοντας ἐνθαῦτα Γίλλος ἀνὴρ Ταραντῖνος φυγὰς ῥυσάμενος ἀπήγαγε παρὰ βασιλέα Δαρεῖον.

ὁ δὲ ἀντὶ τούτων ἕτοιμος ἦν διδόναι τοῦτο ὅ τι βούλοιτο αὐτός. Γίλλος δὲ αἱρέεται κάτοδόν οἱ ἐς Τάραντα γενέσθαι, προαπηγησάμενος τὴν συμφορήν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἢν δι᾽ αὐτὸν στόλος μέγας πλέῃ ἐπὶ τὴν Ἰταλίην, Κνιδίους μούνους ἀποχρᾶν οἱ ἔφη τοὺς κατάγοντας γίνεσθαι, δοκέων ἀπὸ τούτων ἐόντων τοῖσι Ταραντίνοισι φίλων μάλιστα τὴν κάτοδόν οἱ ἔσεσθαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ ἄγγελον ἐς Κνίδον κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα. πειθόμενοι δὲ Δαρείῳ Κνίδιοι Ταραντίνους οὔκων ἔπειθον, βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μέν νυν οὕτω ἐπρήχθη. οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίης ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατάσκοποι ἐγένοντο.

The cause why the Persians fought against Samos.

139 Μετὰ δὲ ταῦτα Σάμον βασιλεὺς Δαρεῖος αἱρέει, πολίων πασέων πρώτην Ἑλληνίδων καὶ βαρβάρων, διὰ τοιήνδε τινὰ αἰτίην. Καμβύσεω τοῦ Κύρου στρατευομένου ἐπ᾽ Αἴγυπτον ἄλλοι τε συχνοὶ ἐς τὴν Αἴγυπτον ἀπίκοντο Ἑλλήνων, οἱ μέν, ὡς οἰκός, κατ᾽ ἐμπορίην στρατευόμενοι, οἱ δέ τινες καὶ αὐτῆς τῆς χώρης θεηταί· τῶν ἦν καὶ Συλοσῶν ὁ Αἰάκεος, Πολυκράτεός τε ἐὼν ἀδελφεὸς καὶ φεύγων ἐκ Σάμου. τοῦτον τὸν Συλοσῶντα κατέλαβε εὐτυχίη τις τοιήδε. λαβὼν χλανίδα καὶ περιβαλόμενος πυρρὴν ἠγόραζε ἐν τῇ Μέμφι· ἰδὼν δὲ αὐτὸν Δαρεῖος, δορυφόρος τε ἐὼν Καμβύσεω καὶ λόγου οὐδενός κω μεγάλου, ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν

ὠνέετο. ὁ δὲ Συλοσῶν ὁρέων τὸν Δαρεῖον μεγάλως ἐπιθυμέοντα τῆς χλανίδος, θείῃ τύχῃ χρεώμενος λέγει, "ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως, εἴ περ οὕτω δεῖ γενέσθαι πάντως τοι." αἰνέσας ταῦτα ὁ Δαρεῖος
140 παραλαμβάνει τὸ εἷμα. ὁ μὲν δὴ Συλοσῶν ἠπίστατο τοῦτό οἱ ἀπολωλέναι δι' εὐηθείην. ὡς δὲ τοῦ χρόνου προβαίνοντος Καμβύσης τε ἀπέθανε καὶ τῷ Μάγῳ ἐπανέστησαν οἱ ἑπτὰ καὶ ἐκ τῶν ἑπτὰ Δαρεῖος τὴν βασιληίην ἔσχε, πυνθάνεται ὁ Συλοσῶν ὡς ἡ βασιληίη περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα τῷ κοτὲ αὐτὸς ἔδωκε ἐν Αἰγύπτῳ δεηθέντι τὸ εἷμα. ἀναβὰς δὲ ἐς τὰ Σοῦσα ἵζετο ἐς τὰ πρόθυρα τῶν βασιλέος οἰκίων καὶ ἔφη Δαρείου εὐεργέτης εἶναι. ἀγγέλλει ταῦτα ἀκούσας ὁ πυλουρὸς τῷ βασιλέι· ὁ δὲ θωυμάσας λέγει πρὸς αὐτόν, "καὶ τίς ἐστι Ἑλλήνων εὐεργέτης τῷ ἐγὼ προαιδεῦμαι, νεωστὶ μὲν τὴν ἀρχὴν ἔχων, ἀναβέβηκε δὲ ἢ τις ἢ οὐδείς κω παρ' ἡμέας αὐτῶν, ἔχω δὲ χρέος ὡς εἰπεῖν οὐδὲν ἀνδρὸς Ἕλληνος. ὅμως δὲ αὐτὸν παράγετε ἔσω, ἵνα εἰδέω τί θέλων λέγει ταῦτα." παρῆγε ὁ πυλουρὸς τὸν Συλοσῶντα, στάντα δὲ ἐς μέσον εἰρώτευν οἱ ἑρμηνέες τίς τε εἴη καὶ τί ποιήσας εὐεργέτης φησὶ εἶναι βασιλέος. εἶπε ὦν ὁ Συλοσῶν πάντα τὰ περὶ τὴν χλανίδα γενόμενα, καὶ ὡς αὐτὸς εἴη κεῖνος ὁ δούς. ἀμείβεται πρὸς ταῦτα Δαρεῖος, "ὦ γενναιότατε ἀνδρῶν, σὺ κεῖνος εἶς ὃς ἐμοὶ οὐδεμίαν ἔχοντί κω δύναμιν ἔδωκας εἰ καὶ σμικρά, ἀλλ' ὦν ἴση γε ἡ χάρις ὁμοίως ὡς εἰ νῦν κοθέν

τι μέγα λάβοιμι· ἀντ᾽ ὧν τοι χρυσὸν καὶ
ἄργυρον ἄπλετον δίδωμι, ὡς μή κοτέ τοι μετα-
μελήσῃ Δαρεῖον τὸν Ὑστάσπεος εὖ ποιήσαντι."
λέγει πρὸς ταῦτα ὁ Συλοσῶν, "ἐμοὶ μήτε χρυσὸν
ὦ βασιλεῦ μήτε ἄργυρον δίδου, ἀλλ᾽ ἀνασωσά-
μενός μοι δὸς τὴν πατρίδα Σάμον, τὴν νῦν
ἀδελφεοῦ τοῦ ἐμοῦ Πολυκράτεος ἀποθανόντος
ὑπὸ Ὀροίτεω ἔχει δοῦλος ἡμέτερος· ταύτην μοι
δὸς ἄνευ τε φόνου καὶ ἐξανδραποδίσιος." ταῦτα **141**
ἀκούσας Δαρεῖος ἀπέστελλε στρατιήν τε καὶ
στρατηγὸν Ὀτάνεα ἀνδρῶν τῶν ἑπτὰ γενόμενον,
ἐντειλάμενος, ὅσων ἐδεήθη ὁ Συλοσῶν, ταῦτά οἱ
ποιέειν ἐπιτελέα. καταβὰς δὲ ἐπὶ τὴν θάλασσαν
ὁ Ὀτάνης ἔστελλε τὴν στρατιήν.

Of Maiandrios, who was despot of Samos after Polycrates.

Τῆς δὲ Σάμου Μαιάνδριος ὁ Μαιανδρίου εἶχε **142**
τὸ κράτος, ἐπιτροπαίην παρὰ Πολυκράτεος λαβὼν
τὴν ἀρχήν· τῷ δικαιοτάτῳ ἀνδρῶν βουλομένῳ
γενέσθαι οὐκ ἐξεγένετο. ἐπειδὴ γάρ οἱ ἐξαγγέλθη
ὁ Πολυκράτεος θάνατος, ἐποίεε τοιάδε. πρῶτα
μὲν Διὸς ἐλευθερίου βωμὸν ἱδρύσατο καὶ τέμενος
περὶ αὐτὸν οὔρισε τοῦτο τὸ νῦν ἐν τῷ προαστείῳ
ἐστί· μετὰ δέ, ὥς οἱ ἐπεποίητο, ἐκκλησίην συν-
αγείρας πάντων τῶν ἀστῶν ἔλεξε τάδε· "ἐμοί,
ὡς ἴστε καὶ ὑμεῖς, σκῆπτρον καὶ δύναμις πᾶσα
ἡ Πολυκράτεος ἐπιτέτραπται, καί μοι παρέχει
νῦν ὑμέων ἄρχειν. ἐγὼ δὲ τὰ τῷ πέλας ἐπι-
πλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω· οὔτε
γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν
ὁμοίων ἑωυτῷ οὔτε ἄλλος ὅστις τοιαῦτα ποιέει.
Πολυκράτης μέν νυν ἐξέπλησε μοῖραν τὴν ἑωυτοῦ,

ἐγὼ δὲ ἐς μέσον τὴν ἀρχὴν τιθεὶς ἰσονομίην ὑμῖν προαγορεύω. τοσάδε μέντοι δικαιῶ γέρεα ἐμεωυτῷ γενέσθαι, ἐκ μέν γε τῶν Πολυκράτεος χρημάτων ἐξαίρετα ἓξ τάλαντά μοι γενέσθαι, ἱρωσύνην δὲ πρὸς τούτοισι αἱρεῦμαι αὐτῷ τέ μοι καὶ τοῖσι ἀπ' ἐμεῦ αἰεὶ γινομένοισι τοῦ Διὸς τοῦ ἐλευθερίου· τῷ αὐτός τε ἱρὸν ἱδρυσάμην καὶ τὴν ἐλευθερίην ὑμῖν περιτίθημι." ὁ μὲν δὴ ταῦτα τοῖσι Σαμίοισι ἐπαγγέλλετο· τῶν δέ τις ἐξαναστὰς εἶπε, "ἀλλ' οὐδ' ἄξιος εἶς σύ γε ἡμέων ἄρχειν, γεγονώς τε κακῶς καὶ ἐὼν ὄλεθρος· ἀλλὰ μᾶλλον ὅκως λόγον δώσεις τῶν μετεχείρισας

143 χρημάτων." ταῦτα εἶπε ἐὼν ἐν τοῖσι ἀστοῖσι δόκιμος, τῷ οὔνομα ἦν Τελέσαρχος. Μαιάνδριος δὲ νόῳ λαβὼν ὡς, εἰ μετήσει τὴν ἀρχήν, ἄλλος τις ἀντ' αὐτοῦ τύραννος καταστήσεται, οὐ δή τι ἐν νόῳ εἶχε μετιέναι αὐτήν, ἀλλ' ὡς ἀνεχώρησε ἐς τὴν ἀκρόπολιν, μεταπεμπόμενος ἕνα ἕκαστον ὡς δὴ λόγον τῶν χρημάτων δώσων, συνέλαβέ σφεας καὶ κατέδησε. οἱ μὲν δὴ ἐδεδέατο, Μαιάνδριον δὲ μετὰ ταῦτα κατέλαβε νοῦσος. ἐλπίζων δέ μιν ἀποθανέεσθαι ὁ ἀδελφεός, τῷ οὔνομα ἦν Λυκάρητος, ἵνα εὐπετεστέρως κατάσχῃ τὰ ἐν τῇ Σάμῳ πρήγματα, κατακτείνει τοὺς δεσμώτας πάντας· οὐ γὰρ δή, ὡς οἴκασι, ἐβούλοντο εἶναι ἐλεύθεροι.

How Maiandrios was driven out of Samos by the Persians

144 Ἐπειδὴ ὦν ἀπίκοντο ἐς τὴν Σάμον οἱ Πέρσαι κατάγοντες Συλοσῶντα, οὔτε τίς σφι χεῖρας ἀνταείρεται, ὑπόσπονδοί τε ἔφασαν εἶναι ἕτοιμοι οἱ τοῦ Μαιανδρίου στασιῶται καὶ αὐτὸς Μαι-

άνδριος ἐκχωρῆσαι ἐκ τῆς νήσου. καταινέσαντος
δὲ ἐπὶ τούτοισι Ὀτάνεω καὶ σπεισαμένου, τῶν
Περσέων οἱ πλείστου ἄξιοι θρόνους θέμενοι κατε-
ναντίον τῆς ἀκροπόλιος κατέατο. Μαιανδρίῳ 145
δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, τῷ
οὔνομα ἦν Χαρίλεως· οὗτος ὅ τι δὴ ἐξαμαρτὼν
ἐν γοργύρῃ ἐδέδετο, καὶ δὴ τότε ἐπακούσας τε τὰ
πρησσόμενα καὶ διακύψας διὰ τῆς γοργύρης, ὡς
εἶδε τοὺς Πέρσας εἰρηναίως κατημένους, ἐβόα τε
καὶ ἔφη λέγων Μαιανδρίῳ θέλειν ἐλθεῖν ἐς
λόγους. ἐπακούσας δὲ ὁ Μαιάνδριος λύσαντας
αὐτὸν ἐκέλευε ἄγειν παρ' ἑωυτόν. ὡς δὲ ἄχθη
τάχιστα, λοιδορέων τε καὶ κακίζων μιν ἀνέπειθε
ἐπιθέσθαι τοῖσι Πέρσῃσι, λέγων τοιάδε· "ἐμὲ
μέν, ὦ κάκιστε ἀνδρῶν, ἐόντα σεωυτοῦ ἀδελφεὸν
καὶ ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δήσας γοργύ-
ρης ἠξίωσας· ὁρέων δὲ τοὺς Πέρσας ἐκβάλλοντάς
τέ σε καὶ ἄνοικον ποιέοντας οὐ τολμᾷς τίσασθαι,
οὕτω δή τι ἐόντας εὐπετέας χειρωθῆναι; ἀλλ' εἴ
τοι σύ σφεας καταρρώδηκας, ἐμοὶ δὸς τοὺς ἐπι-
κούρους, καί σφεας ἐγὼ τιμωρήσομαι τῆς ἐνθάδε
ἀπίξιος· αὐτὸν δέ σε ἐκπέμψαι ἐκ τῆς νήσου
ἕτοιμός εἰμι." ταῦτα ἔλεξε ὁ Χαρίλεως·
Μαιάνδριος δὲ ὑπέλαβε τὸν λόγον, ὡς μὲν ἐγὼ 146
δοκέω, οὐκ ἐς τοῦτο ἀφροσύνης ἀπικόμενος ὡς
δόξαι τὴν ἑωυτοῦ δύναμιν περιέσεσθαι τῆς
βασιλέος, ἀλλὰ φθονήσας μᾶλλον Συλοσῶντι εἰ
ἀπονητὶ ἔμελλε ἀπολάμψεσθαι ἀκέραιον τὴν
πόλιν. ἐρεθίσας ὦν τοὺς Πέρσας ἤθελε ὡς
ἀσθενέστατα ποιῆσαι τὰ Σάμια πρήγματα καὶ

οὕτω παραδιδόναι, εὖ ἐξεπιστάμενος ὡς παθόντες οἱ Πέρσαι κακῶς προσεμπικρανέεσθαι ἔμελλον τοῖσι Σαμίοισι, εἰδώς τε ἑωυτῷ ἀσφαλέα ἔκδυσιν ἐοῦσαν ἐκ τῆς νήσου τότε ἐπεὰν αὐτὸς βούληται· ἐπεποίητο γάρ οἱ κρυπτὴ διῶρυξ ἐκ τῆς ἀκροπόλιος φέρουσα ἐπὶ θάλασσαν. αὐτὸς μὲν δὴ ὁ Μαιάνδριος ἐκπλέει ἐκ τῆς Σάμου· τοὺς δ' ἐπικούρους πάντας ὁπλίσας ὁ Χαρίλεως καὶ ἀναπετάσας τὰς πύλας, ἐξῆκε ἐπὶ τοὺς Πέρσας οὔτε προσδεκομένους τοιοῦτο οὐδὲν δοκέοντάς τε δὴ πάντα συμβεβάναι. ἐμπεσόντες δὲ οἱ ἐπίκουροι τῶν Περσέων τοὺς διφροφορευμένους τε καὶ λόγου πλείστου ἐόντας ἔκτεινον. καὶ οὗτοι μὲν ταῦτα ἐποίευν, ἡ δὲ ἄλλη στρατιὴ ἡ Περσικὴ ἐπεβοήθεε· πιεζεύμενοι δὲ οἱ ἐπίκουροι ὀπίσω
147 κατειλήθησαν ἐς τὴν ἀκρόπολιν. Ὀτάνης δὲ ὁ στρατηγὸς ἰδὼν πάθος μέγα Πέρσας πεπονθότας, ἐντολάς τε τὰς Δαρεῖός οἱ ἀποστέλλων ἐνετέλλετο, μήτε κτείνειν μηδένα Σαμίων μήτε ἀνδραποδίζεσθαι ἀπαθέα τε κακῶν ἀποδοῦναι τὴν νῆσον Συλοσῶντι, τουτέων μὲν τῶν ἐντολέων μεμνημένος ἐπελανθάνετο, ὁ δὲ παρήγγειλε τῇ στρατιῇ πάντα τὸν ἂν λάβωσι καὶ ἄνδρα καὶ παῖδα ὁμοίως κτείνειν. ἐνθαῦτα τῆς στρατιῆς οἱ μὲν τὴν ἀκρόπολιν ἐπολιόρκεον, οἱ δὲ ἔκτεινον πάντα τὸν ἐμποδὼν γινόμενον ὁμοίως ἔν τε ἱρῷ καί ἔξω ἱροῦ.

148 Μαιάνδριος δὲ ἀποδρὰς ἐκ τῆς Σάμου ἐκπλέει ἐς Λακεδαίμονα· ἀπικόμενος δὲ ἐς αὐτὴν καὶ ἀνενεικάμενος τὰ ἔχων ἐξεχώρησε, ἐποίεε τοιάδε.

ὅκως ποτήρια ἀργύρεά τε καὶ χρύσεα προθεῖτο, οἱ μὲν θεράποντες αὐτοῦ ἐξέσμων αὐτά, ὁ δ' ἂν τὸν χρόνον τοῦτον τῷ Κλεομένεϊ τῷ Ἀναξανδρίδεω ἐν λόγοισι ἐών, βασιλεύοντι Σπάρτης, προῆγέ μιν ἐς τὰ οἰκία· ὅκως δὲ ἴδοιτο Κλεομένης τὰ ποτήρια, ἀπεθώυμαζέ τε καὶ ἐξεπλήσσετο· ὁ δὲ ἂν ἐκέλευε αὐτὸν ἀποφέρεσθαι αὐτῶν ὅσα βούλοιτο. τοῦτο καὶ δὶς καὶ τρὶς εἴπαντος Μαιανδρίου ὁ Κλεομένης δικαιότατος ἀνδρῶν γίνεται, ὃς λαβεῖν μὲν διδόμενα οὐκ ἐδικαίου, μαθὼν δὲ ὡς ἄλλοισι διδοὺς τῶν ἀστῶν εὑρήσεται τιμωρίην, βὰς ἐπὶ τοὺς ἐφόρους ἄμεινον εἶναι ἔφη τῇ Σπάρτῃ τὸν ξεῖνον τὸν Σάμιον ἀπαλλάσσεσθαι ἐκ τῆς Πελοποννήσου, ἵνα μὴ ἀναπείσῃ ἢ αὐτὸν ἢ ἄλλον τινὰ Σπαρτιητέων κακὸν γενέσθαι. οἱ
δ' ὑπακούσαντες ἐξεκήρυξαν Μαιάνδριον. τὴν 149
δὲ Σάμον σαγηνεύσαντες οἱ Πέρσαι παρέδοσαν Συλοσῶντι ἔρημον ἐοῦσαν ἀνδρῶν, ὑστέρῳ μέντοι χρόνῳ καὶ συγκατοίκισε αὐτὴν ὁ στρατηγὸς Ὀτάνης ἔκ τε ὄψιος ὀνείρου καὶ νούσου ἥ μιν κατέλαβε.

and the island given to Syloson.

How Babylon in the meantime revolted.

Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχο- 150
μένου Βαβυλώνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὅσῳ γὰρ ὅ τε Μάγος ἦρχε καὶ οἱ ἑπτὰ ἐπανέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ ταραχῇ ἐς τὴν πολιορκίην παρεσκευάζοντο. καί κως ταῦτα ποιεῦντες ἐλάνθανον. ἐπείτε δὲ ἐκ τοῦ ἐμφανέος ἀπέστησαν, ἐποίησαν τοιόνδε. τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξαιρέετο τὴν ἐβούλετο ἐκ τῶν ἑωυτοῦ οἰκίων,

τὰς δὲ λοιπὰς ἁπάσας συναγαγόντες ἀπέπνιξαν·
τὴν δὲ μίαν ἕκαστος σιτοποιὸν ἐξαιρέετο· ἀπέ-
πνιξαν δὲ αὐτάς, ἵνα μή σφεων τὸν σῖτον ἀναισι-
151 μώσωσι. πυθόμενος δὲ ταῦτα ὁ Δαρεῖος καὶ The siege which Dareios laid to the city.
συλλέξας πᾶσαν τὴν ἑωυτοῦ δύναμιν ἐστρατεύετο
ἐπ' αὐτούς, ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα
ἐπολιόρκεε φροντίζοντας οὐδὲν τῆς πολιορκίης.
ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχεῶνας τοῦ
τείχεος οἱ Βαβυλώνιοι κατωρχέοντο καὶ κατέ-
σκωπτον Δαρεῖον καὶ τὴν στρατιὴν αὐτοῦ, καί τις
αὐτῶν εἶπε τοῦτο τὸ ἔπος· "τί κάτησθε ὦ
Πέρσαι ἐνθαῦτα, ἀλλ' οὐκ ἀπαλλάσσεσθε; τότε
γὰρ αἱρήσετε ἡμέας, ἐπεὰν ἡμίονοι τέκωσι."
τοῦτο εἶπε τῶν τις Βαβυλωνίων οὐδαμὰ ἐλπίζων
152 ἂν ἡμίονον τεκεῖν. ἑπτὰ δὲ μηνῶν καὶ ἐνιαυτοῦ
διεληλυθότος ἤδη ὁ Δαρεῖός τε ἤσχαλλε καὶ ἡ
στρατιὴ πᾶσα οὐ δυνατὴ ἐοῦσα ἑλεῖν τοὺς
Βαβυλωνίους. καίτοι πάντα σοφίσματα καὶ
πάσας μηχανὰς ἐπεποιήκεε ἐς αὐτοὺς Δαρεῖος·
ἀλλ' οὐδ' ὣς ἐδύνατο ἑλεῖν σφεας, ἄλλοισί τε
σοφίσμασι πειρησάμενος, καὶ δὴ καὶ τῷ Κῦρος
εἷλέ σφεας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ
δεινῶς ἦσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, οὐδέ
153 σφεας οἷός τε ἦν ἑλεῖν. ἐνθαῦτα εἰκοστῷ μηνὶ The marvel which chanced to Zopyros, a noble Persian.
Ζωπύρῳ τῷ Μεγαβύζου τούτου ὃς τῶν ἑπτὰ
ἀνδρῶν ἐγένετο τῶν τὸν Μάγον κατελόντων,
τούτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας
τόδε· τῶν οἱ σιτοφόρων ἡμιόνων μία ἔτεκε. ὡς
δέ οἱ ἐξαγγέλθη καὶ ὑπὸ ἀπιστίης αὐτὸς ὁ
Ζώπυρος εἶδε τὸ βρέφος, ἀπείπας τοῖσι ἰδοῦσι

μηδενὶ φράζειν τὸ γεγονὸς ἐβουλεύετο. καί οἱ
πρὸς τὰ τοῦ Βαβυλωνίου ῥήματα, ὃς κατ' ἀρχὰς
ἔφησε, ἐπεάν περ ἡμίονοι τέκωσι, τότε τὸ τεῖχος
ἁλώσεσθαι, πρὸς ταύτην τὴν φήμην Ζωπύρῳ
ἐδόκεε εἶναι ἁλώσιμος ἡ Βαβυλών· σὺν γὰρ θεῷ
ἐκεῖνόν τε εἰπεῖν καὶ ἑωυτῷ τεκεῖν τὴν ἡμίονον.

The device by which Babylon was at length taken.

ὡς δέ οἱ ἐδόκεε μόρσιμον εἶναι ἤδη τῇ Βαβυλῶνι 154
ἁλίσκεσθαι, προσελθὼν Δαρείου ἀπεπυνθάνετο εἰ
περὶ πολλοῦ κάρτα ποιέεται τὴν Βαβυλῶνα ἑλεῖν.
πυθόμενος δὲ ὡς πολλοῦ τιμῷτο, ἄλλο ἐβουλεύετο,
ὅκως αὐτός τε ἔσται ὁ ἑλὼν αὐτὴν καὶ ἑωυτοῦ τὸ
ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ
ἀγαθοεργίαι ἐς τὸ πρόσω μεγάθεος τιμῶνται.
ἄλλῳ μέν νυν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναί
μιν ὑποχειρίην ποιῆσαι, εἰ δ' ἑωυτὸν λωβησάμενος
αὐτομολήσειε ἐς αὐτούς. ἐνθαῦτα ἐν ἐλαφρῷ
ποιησάμενος ἑωυτὸν λωβᾶται λώβην ἀνήκεστον·
ἀποταμὼν γὰρ ἑωυτοῦ τὴν ῥῖνα καὶ τὰ ὦτα καὶ
τὴν κόμην κακῶς περικείρας καὶ μαστιγώσας
ἦλθε παρὰ Δαρεῖον. Δαρεῖος δὲ κάρτα βαρέως 155
ἤνεικε ἰδὼν ἄνδρα δοκιμώτατον λελωβημένον. ἔκ
τε τοῦ θρόνου ἀναπηδήσας ἀνέβωσέ τε καὶ εἴρετό
μιν ὅστις εἴη ὁ λωβησάμενος καὶ ὅ τι ποιήσαντα.
ὁ δὲ εἶπε, "οὐκ ἔστι οὗτος ἀνήρ, ὅτι μὴ σύ, τῷ
ἔστι δύναμις τοσαύτη ἐμὲ δὴ ὧδε διαθεῖναι· οὐδέ
τις ἀλλοτρίων ὦ βασιλεῦ τάδε ἔργασται, ἀλλ'
αὐτὸς ἐγὼ ἐμεωυτόν, δεινόν τι ποιεύμενος Ἀσ-
συρίους Πέρσῃσι καταγελᾶν." ὁ δ' ἀμείβετο,
"ὦ σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ
οὔνομα τὸ κάλλιστον ἔθευ, φὰς διὰ τοὺς πολιορ-

κεομένους σεωυτὸν ἀνηκέστως διαθεῖναι. τί δ', ὦ μάταιε, λελωβημένου σεῦ θᾶσσον οἱ πολέμιοι παραστήσονται; κῶς οὐκ ἐξέπλωσας τῶν φρενῶν σεωυτὸν διαφθείρας," ὁ δὲ εἶπε, "εἰ μέν τοι ὑπερετίθεα τὰ ἔμελλον ποιήσειν, οὐκ ἄν με περιεῖδες· νῦν δ' ἐπ' ἐμεωυτοῦ βαλόμενος ἔπρηξα. ἤδη ὦν ἢν μὴ τῶν σῶν δεήσῃ, αἱρέομεν Βαβυλῶνα. ἐγὼ μὲν γὰρ ὡς ἔχω αὐτομολήσω ἐς τὸ τεῖχος καὶ φήσω πρὸς αὐτοὺς ὡς ὑπὸ σεῦ τάδε ἔπαθον· καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς. σὺ δέ, ἀπ' ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκάτην ἡμέρην τῆς σεωυτοῦ στρατιῆς, τῆς οὐδεμία ἔσται ὤρη ἀπολλυμένης, ταύτης χιλίους τάξον κατὰ τὰς Σεμιράμιος καλεομένας πύλας· μετὰ δὲ αὖτις ἀπὸ τῆς δεκάτης ἐς ἑβδόμην ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων καλεομένας πύλας· ἀπὸ δὲ τῆς ἑβδόμης διαλείπειν εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κάτισον ἀγαγὼν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακισχιλίους. ἐχόντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνεύντων μήτε οὗτοι, πλὴν ἐγχειριδίων· τοῦτο δὲ ἐᾶν ἔχειν. μετὰ δὲ τὴν εἰκοστὴν ἡμέρην ἰθέως τὴν μὲν ἄλλην στρατιὴν κελεύειν πέριξ προσβάλλειν πρὸς τὸ τεῖχος, Πέρσας δέ μοι τάξον κατά τε τὰς Βηλίδας καλεομένας καὶ Κισσίας πύλας. ὡς γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα ἔργα ἀποδεξαμένου, τά τε ἄλλα ἐπιτρέψονται ἐμοὶ Βαβυλώνιοι καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας· τὸ δὲ ἐνθεῦτεν ἐμοί τε καὶ Πέρσῃσι μελήσει τὰ δεῖ ποιέειν."

Ταῦτα ἐντειλάμενος ἤιε ἐπὶ τὰς πύλας, 156
ἐπιστρεφόμενος ὡς δὴ ἀληθέως αὐτόμολος. ὁρέοντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι κατέτρεχον κάτω καὶ ὀλίγον τι παρακλίναντες τὴν ἑτέρην πύλην εἰρώτεον τίς τε εἴη καὶ ὅτευ δεόμενος ἥκοι. ὁ δέ σφι ἠγόρευε ὡς εἴη τε Ζώπυρος καὶ αὐτομολέοι ἐς ἐκείνους. ἦγον δή μιν οἱ πυλουροί, ταῦτα ὡς ἤκουσαν, ἐπὶ τὰ κοινὰ τῶν Βαβυλωνίων· καταστὰς δὲ ἐπ' αὐτὰ κατοικτίζετο, φὰς ὑπὸ Δαρείου πεπονθέναι τὰ ἐπεπόνθεε ὑπ' ἑωυτοῦ, παθεῖν δὲ ταῦτα διότι συμβουλεῦσαί οἱ ἀπανιστάναι τὴν στρατιήν, ἐπείτε δὴ οὐδεὶς πόρος ἐφαίνετο τῆς ἁλώσιος· "νῦν τε," ἔφη λέγων, "ἐγὼ ὑμῖν ὦ Βαβυλώνιοι ἥκω μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν· οὐ γὰρ δὴ ἐμέ γε ὧδε λωβησάμενος καταπροΐξεται· ἐπίσταμαι δ' αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων."
τοιαῦτα ἔλεγε. οἱ δὲ Βαβυλώνιοι ὁρέοντες ἄνδρα 157
τὸν ἐν Πέρσῃσι δοκιμώτατον ῥινός τε καὶ ὤτων ἐστερημένον, μάστιξί τε καὶ αἵματι ἀναπεφυρμένον, πάγχυ ἐλπίσαντες λέγειν μιν ἀληθέα καί σφι ἥκειν σύμμαχον, ἐπιτράπεσθαι ἕτοιμοι ἦσαν τῶν ἐδέετό σφεων· ἐδέετο δὲ στρατιῆς. ὁ δὲ ἐπείτε αὐτῶν τοῦτο παρέλαβε, ἐποίεε τά περ τῷ Δαρείῳ συνεθήκατο. ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιὴν τῶν Βαβυλωνίων καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετείλατο Δαρείῳ τάξαι, τούτους κατεφόνευσε. μαθόντες δέ μιν οἱ Βαβυλώνιοι τοῖσι ἔπεσι τὰ ἔργα

παρεχόμενον ὅμοια, πάγχυ περιχαρέες ἐόντες πᾶν δὴ ἕτοιμοι ἦσαν ὑπηρετέειν. ὁ δὲ διαλιπὼν ἡμέρας τὰς συγκειμένας, αὖτις ἐπιλεξάμενος τῶν Βαβυλωνίων ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτέων τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες. ὁ δὲ αὖτις διαλιπὼν τὰς συγκειμένας ἡμέρας ἐξήγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὡς δὲ καὶ τοῦτο κατέργαστο, πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος, καὶ στρατάρχης τε οὗτός σφι καὶ τειχοφύλαξ ἀπεδέδεκτο.

158 προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα ποιευμένου πέριξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δόλον ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι ἀναβάντες ἐπὶ τὸ τεῖχος ἠμύνοντο τὴν Δαρείου στρατιὴν προσβάλλουσαν, ὁ δὲ Ζώπυρος τάς τε Κισσίας καὶ Βηλίδας καλεομένας πύλας ἀναπετάσας ἐσῆκε τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἳ μὲν εἶδον τὸ ποιηθέν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱρόν· οἳ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωυτοῦ τάξι ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προδεδομένοι.

How Dareios dealt with Babylon after it was conquered.

159 Βαβυλὼν μέν νυν οὕτω τὸ δεύτερον αἱρέθη. Δαρεῖος δὲ ἐπείτε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μέν σφεων τὸ τεῖχος περιεῖλε καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἑλὼν Κῦρος τὴν Βαβυλῶνα ἐποίησε τούτων οὐδέτερον· τοῦτο δὲ ὁ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκολόπισε, τοῖσι δὲ

λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. ὡς δ' ἕξουσι γυναῖκας οἱ Βαβυλώνιοι ἵνα σφι γενεὴ ὑπογίνηται, τάδε Δαρεῖος προϊδὼν ἐποίησε· τὰς γὰρ ἑωυτῶν, ὡς καὶ κατ' ἀρχὰς δεδήλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι τοῦ σίτου προορέοντες. ἐπέταξε τοῖσι περιοίκοισι ἔθνεσι γυναῖκας ἐς Βαβυλῶνα κατιστάναι, ὅσας δὴ ἑκάστοισι ἐπιτάσσων, ὥστε πέντε μυριάδων τὸ κεφαλαίωμα τῶν γυναικῶν συνῆλθε· ἐκ τουτέων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

The recompense of Zopyros.

160 Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ κριτῇ οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μοῦνος· τούτῳ γὰρ οὐδεὶς Περσέων ἠξίωσέ κω ἑωυτὸν συμβαλεῖν. πολλάκις δὲ Δαρεῖον λέγεταί γνώμην τήνδε ἀποδέξασθαι, ὡς βούλοιτο ἂν Ζώπυρον εἶναι ἀπαθέα τῆς ἀεικείης μᾶλλον ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ ἐούσῃ προσγενέσθαι. ἐτίμησε δέ μιν μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου ταῦτα τὰ Πέρσῃσι ἐστὶ τιμιώτατα, καὶ τὴν Βαβυλῶνά οἱ ἔδωκε ἀτελέα νέμεσθαι μέχρι τῆς ἐκείνου ζόης, καὶ ἄλλα πολλὰ ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος, ὃς ἐν Αἰγύπτῳ ἀντία Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε· Μεγαβύζου δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας ηὐτομόλησε ἐκ Περσέων.

NOTES

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1. 1. **Ἐπὶ τοῦτον δὴ τὸν Ἄμασιν κ.τ.λ.**, "Against this Amasis it was that Cambyses was making his march." The particle *δή* refers back to the beginning of the second book, where the narrative was interrupted by the long digression about the land of Egypt and its history, which occupies the whole of the second book; see Introduction.

— 3. **καὶ Ἑλλήνων Ἴωνάς τε καὶ Αἰολέας**: mention is made of these both here and at the beginning of the second book, apparently in order to connect the narrative more closely with the main subject, namely the relations between Hellenes and Barbarians which led to the Persian Wars.

— 3. **δι' αἰτίην τοιήνδε**: this belongs to *ἐστρατεύετο*: the cause follows. For the forms of the words see Dialect § 2 (*a*). As a matter of fact the cause was probably not a personal offence, but that desire to extend their conquests which distinguished the early Persian kings, cp. vii. 8, combined with the fact that Amasis had entered into alliance with the Lydians (i. 77). (Rawlinson.)

— 5. **αἴτεε δέ**: the effect of this repetition is to emphasise the words which follow, "and that by the advice of," etc. For *αἴτεε* see Dialect §§ 9 (*b*) and 10.

— 6. **Ἄμασιν**, accusative after *ἔπρηξε* (from *πρήσσω* for *πράσσω*), "who did this to Amasis having a complaint against him because," etc., a dative being supplied after *μεμφόμενος*. The reading *μεμφόμενος Ἀμάσι* (dative) would be simpler, as in ch. 4.

— 7. **τῶν ἐν Αἰγύπτῳ ἰητρῶν**. The physicians of Egypt were celebrated, cp. ii. 84. Dareios also had them at his court, see ch. 129 of this book. They

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were specialists, says Herodotus, *μιῆς νούσου ἕκαστος ἰητρός ἐστι καὶ οὐ πλεόνων.*

1\. 8. **ἔκδοτον ἐποίησε ἐς Πέρσας,** "delivered up to go to Persia," not quite the same as if it were *τοῖς Πέρσῃσι.*

— 10. **ὃς εἴη,** "whosoever was."

— 11. **ταῦτα δὴ ἐπιμεμφόμενος,** resuming the preceding sentence, "having this cause of complaint then."

— 12. **ἐνῆγε τῇ συμβουλῇ,** "urged him on with his advice."

— 14. **μὴ δούς,** "if he refused."

— 15. **δυνάμι**: Dialect § 4 (*b*).

— 16. **οὐκ εἶχε οὔτε δοῦναι οὔτε κ.τ.λ.,** "knew not how to give or how to refuse."

— 17. **οὐκ ὡς.** In Herodotus there is no aspiration of consonants before aspirated vowels, so we have *ὑπ' ἧς, ἀντ' ὧν, ἀπίκετο, κατίσας, μετίημι,* etc.

— 18. **ταῦτα δή,** resuming what has gone before: see above, *τοῦτον δή, ταῦτα δή,* and below *ταύτην δή* and *τοῦτο δή,* all in this chapter. **τάδε** refers on to the next sentence.

— 19. **'Απρίεω**: Dialect § 2 (*b*). Apries was king of Egypt from 589 to 570 B.C.

— 21. **μούνη**: for the form cp. *οὔνομα.*

— 21. **οὔνομα δέ οἱ ἦν,** "and her name was": cp. ch. 4, *οὔνομα δέ οἱ Φάνης*: *οἱ* (enclitic) is commonly used by Herodotus for *αὐτῷ, αὐτῇ.*

— 24. **ἑωυτοῦ,** cp. *θώυματι* (ch. 3), *τωὐτὸ* (ch. 14), *σεωυτοῦ* (ch. 36), etc.

— 25. **ἠσπάζετο πατρόθεν ὀνομάζων**: the subject is "Cambyses"; it means he greeted her with the words *ὦ παῖ 'Αμάσιος,* "daughter of Amasis." The expression is probably a reminiscence of Homer, such as we often find in Herodotus: cp. Iliad x. 68, *πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον.* (Stein.)

— 26. **διαβεβλημένος . . . οὐ μανθάνεις,** "thou dost not perceive how thou hast been deceived." For this meaning of *διαβάλλω* cp. ch. 66 and 73, *ἐπὶ διαβολῇ.* For **'Αμάσιος** see Dialect § 4 (*b*).

— 29. **τόν,** "whom," see Dialect § 7: for the historical reference see Introduction and ii. 162, 163, 169.

— 29. **δεσπότεα,** see Dialect § 2 (*c*).

— 31. **αὕτη ἡ αἰτίη ἐγγενομένη,** "the occurrence of this cause."

2\. 2. The Egyptian account is more consistent with the chronology, for Apries died B.C. 569 (ten years before the date commonly given for the accession of

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Cyrus), and Cambyses did not come to the throne till 529, so that this daughter of Apries must have been certainly over forty years old at the time when she was sent to Cambyses.

2\. 3. **ταύτης δή**, "this . . . of whom we have spoken."

— 4. **Κῦρον γαρ εἶναι . . . ἀλλ' οὐ Καμβύσεα**: "for it was Cyrus (they say) and not Cambyses, who," etc.

— 6. **οὐ μέν**, Ionic for *οὐ μήν*: so we have *μὴ μέν* (ch. 66) and *ἦ μέν* (ch. 74): "and they certainly have not failed to perceive."

— 7. **(εἰ γάρ τινες καὶ ἄλλοι . . . καὶ Αἰγύπτιοι)**: the effect of *καί* in both cases is to emphasise the word which follows it: "if *any* people know . . . the *Egyptians* do." For **ἐπιστέαται** see Dialect § 19.

— 9. **σφι**, for *αὐτοῖσι*, see Dialect § 5.

— 9. **βασιλεῦσαι**, "to become king": *βασιλεύειν* would mean "to reign": cp. *ἔσχε τὴν βασιληίην*, at the end of ch. 3.

— 10. **παρεόντος**, see Dialect § 18.

— 10. **αὖτις δέ**, answering *πρῶτα μέν*. For the form cp. *δέκομαι*, ch. 9.

— 12. **Ἀχαιμενίδεω**, *i.e.* of the Achaimenid race, the royal clan of Persia, supposed to be descendants of Achaimenes: for the form see Dialect § 2 (*b*).

— 12. **ἀλλ' οὐκ ἐκ τῆς Αἰγυπτίης**, "and was not born of the Egyptian woman"; supply *ἦν*.

— 13. **προσποιεύμενοι**, see Dialect § 10.

— 14. **συγγενέες**, see Dialect § 4 (*a*).

3\. 2. **ὧδε**, used here for *οὕτω*, referring to what has gone before: on the other hand *ὅδε* refers to the story which follows.

— 2. **ἐμοὶ μὲν οὐ πιθανός**, "which I for my part cannot believe" (but some other may); the full expression would be *ἐμοὶ μὲν οὐ πιθανός ἄλλῳ δὲ δή τεῳ*, as in iv. 42.

— 3. **ὡς τῶν Περσίδων . . . πολλῷ ἐχρᾶτο τῷ ἐπαίνῳ**, "that one of the Persian women . . . was loud in her praise": **ὡς εἶδε**, "when she saw."

— 4. **τῇ Κασσανδάνῃ**, dative with *παρεστεῶτα*: for **παρεστεῶτα** see Dialect § 18.

— 7. **τοιῶνδε μέντοι κ.τ.λ.**, "yet though I am the mother," etc.

— 10. **τὴν μέν**: indirect speech dependent upon *λέγεται ὅδε λόγος* above, the construction having been at first with *ὡς*. For *τήν* as demonstrative (=*ταύτην*) see Dialect § 6.

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3. 11. **τῶν δέ οἱ παίδων**: *οἱ* is used as a possessive, as also in ch. 15, *τήν οἱ ὁ πατὴρ εἶχε ἀρχήν*, ch. 53, *ὁ δὲ παῖς οἱ*, and in many other places.

11. **τὸν πρεσβύτερον**, "the elder of the two": the younger was Smerdis, cp. ch. 30.

12. **Καμβύσεα**: Dialect § 2 (*c*).

15. **ὡς δέκα κου**, "perhaps about ten," implying that the statement is conjectural; cp. *μεμφόμενός κου τι Ἀμάσι* (ch. 4): *κου* for *που*, as we have *κοῦ* (ch. 6), *κω* (ch. 7), *κως* (ch. 24), *ὁκόσος* (ch. 22), *κότερος* (ch. 32), etc.

16. **θώυματι**, so *θωυμάσας*, ch. 14: cp. *ἑωυτοῦ, σεωυτοῦ, ὡὐτός*, etc.

17. **οὕτω δή**, "for this reason," referring immediately to *διαμνημονεύοντα*.

17. **ἐπείτε**, for *ἐπεί*: **ἀνδρώθη**, see Dialect § 9 (*c*).

17. **ἔσχε**, "obtained."

18. **βασιληίην, στρατηίην**: the usual Herodotean form of substantives in *εία* derived from verbs in *εύω*. (On the other hand, from the adjectives *ἀληθής* and *εὐήθης* we have *ἀληθείη* and *εὐηθείη*.)

4. 1. **συνήνεικε . . . γενέσθαι**, "by chance happened": the verb is impersonal like *συνέβη*: cp. ch. 129 (beginning).

1. **τοιόνδε**, "as follows."

2. **ἐς τὴν ἐπιστράτευσιν ταύτην**, "to bring about this expedition."

2. **τῶν ἐπικούρων.** Psammetichos had been the first to employ Ionian and Carian mercenaries, and the practice had been continued by succeeding kings, cp. ii. 152, 154, 163.

5. **μεμφόμενός κού τι Ἀμάσι**: cp. iv. 180, *μεμφθεῖσάν τι τῷ πατρί*.

7. **Καμβύσῃ ἐλθεῖν ἐς λόγους**, "to come to speech with Cambyses."

7. **οἷα δὲ ἐόντα αὐτόν**, "and since he was" (*οἷα* used like *ἅτε*): the accusative depends upon *μεταδιώκει*.

10. **σπουδὴν ποιεύμενος**, "being urgent."

11. **μεταδιώκει δέ**, like *αἴτεε δέ*, ch. 1, l. 5.

12. **κατ' αὐτόν**, "after him."

13. **οὐκ ἀνήγαγε**, "he did not succeed in bringing him back."

14. **σοφίῃ**, "by cunning."

14. **περιῆλθε**, like "circumvent" in English.

16. **ὁρμημένῳ**, see Dialect § 9 (*b*): the dative depends on *ἐπελθών*.

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4\. 17. **ἀπορέοντι τὴν ἔλασιν**, "being in a difficulty about the march": so *ἀπορέοντι τὴν ἐξαγωγήν*, iv. 179, "when he was in difficulty about bringing the ship out."

— 18. **τὴν ἄνυδρον**, *i.e. χώρην*, so *ἡ ἐρῆμος.*

— 18. **διεκπερᾷ**, future.

– 19. **ἐξηγέεται δὲ καὶ τὴν ἔλασιν**, "and also he set forth the manner of the march": **ὧδε** refers to what follows, *πέμψαντα . . . παρασχεῖν.*

– 21. **τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν**, "to give him passage and to make his passage safe" is the full meaning.

5\. 1. **μούνῃ ταύτῃ**, "only by this way," *i.e.* only by the territory of the Arabian king.

— 2. **φανεραὶ ἐσβολαί**, "a known way of entrance." The description which follows is of the coast region, apparently to show how Arabia comes in.

– 3. **οὔρων**, for *ὅρων*, cp. *μοῦνος, οὔνομα, νοῦσος.*

— 4. **Σύρων τῶν Παλαιστίνων**, *i.e.* the Philistines.

— 5. **Καδύτιος**: this name is not found except here and in another place of Herodotus (ii. 159). Some have supposed that it is Jerusalem (from the Hebrew *kadisha*, "holy"), but that would hardly be reckoned to the coast region. Probably it is Gaza, which was then (and is still) an important trading place.

6\. **ἀπὸ ταύτης**, resuming *ἀπὸ Καδύτιος*, as often in Herodotus: cp. ii. 107, *τὸν ἀδελφεὸν ἑωυτοῦ, τῷ ἐπέτρεψε Σέσωστρις τὴν Αἴγυπτον, τοῦτον . . . περινῆσαι κ.τ.λ.* See also ch. 14, l. 4.

6\. **τὰ ἐμπόρια**, the trading places to which frankincense and other productions of Arabia were brought for shipping.

– 9. **παρ' ἣν δή**, "along the side of which": the addition of *δή* to the relative here and below, *ἐν τῇ δή*, makes the reference more definite.

— 11. **λόγος**, *i.e. λόγος ἐστι*, "it is said." **Τυφῶ** from *Τυφῶς*, another form of *Τυφῶν* or *Τυφωεύς*. According to Hellenic myth he is the son of Earth and Tartaros, and represents the fiery and volcanic forces of the Earth. Attempting to overcome Zeus he was struck with thunderbolts, and either hurled to Tartaros or bound down under volcanoes. He became identified with the Egyptian *Set*, cp. ii. 144, and his place of imprisonment was thought to be the Serbonian lake, which seems to have shown some volcanic phenomena in ancient times.

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5\. 11. **ἀπὸ ταύτης ἤδη**, "from this onwards," resuming the words *ἀπὸ Σερβωνίδος λίμνης*: *ἤδη*, "now and from henceforth."

— 14. **ἐὸν τοῦτο**: for this apposition cp. viii. 45, *ἔθνος ἐόντες οὗτοι Δωρικόν.* (Stein.)

— 14. **ὅσον τε ἐπὶ τρεῖς ἡμέρας ὁδόν**, "about three days' journey," *ὁδόν* being an accusative of respect.

6\. 1. **τό**, "that which," see Dialect § 7. The arrangement of which the Author is about to speak belongs (as he says afterwards) to the time of the Persian occupation, when Herodotus himself visited Egypt.

— 2. **ἐννενώκασι**: Dialect § 10.

— 3. **ἔρχομαι φράσων**, "I am going to tell": cp. ch. 80, *τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων.*

— 4. **πρός**, "also."

— 5. **κέραμος**, collective, "pottery," *i.e.* "jars."

— 6. **καί**, "and yet."

— 6. **ἕν . . . ἀριθμῷ**: the addition of *ἀριθμῷ* emphasises *ἕν*.

— 6. **κεινόν**, Ionic for *κενόν*, cp. *ξεῖνος* (ch. 7), *στεινός*, *εἴριον* (ch. 47), etc.

— 7. **ὡς λόγῳ εἰπεῖν**, "so to speak," that is, "you may almost say (that it is not possible to see a single one)."

— 7. **κοῦ**, where, *i.e.* "for what purpose."

— 9. **δήμαρχον**, "head-man" of each place.

— 11. **τοὺς ἐκ Μέμφιος**, "those of Memphis."

— 12. **ταῦτα δὴ τὰ ἄνυδρα**, "these waterless parts which have been mentioned."

— 13. **ὁ ἐπιφοιτέων . . . καὶ ἐξαιρεόμενος**, "which come regularly and are emptied."

— 14. **ἐπὶ τὸν παλαιόν**, "to be added to that which went before."

7\. 1. **οὕτω** belongs to *παρασκευάσαντες*, and *οὕτω μέν* is answered by *τότε δέ*.

— 2. **ἐς Αἴγυπτον**, *i.e. τὴν ἐς Αἴγυπτον*: so ch. 69, *τῆς ἀπίξιος παρὰ τὸν Μάγον.* (Stein.)

— 3. **κατὰ δὴ τὰ εἰρημένα**, "as has been said."

— 4. **ἐπείτε τάχιστα**, "so soon as."

— 4. **τότε**, *i.e.* at the time of the invasion of Cambyses.

— 7. **τὸν Ἀράβιον**, *i.e. τὸν Ἀραβίων βασιλέα.*

— 7. **δεηθεὶς τῆς ἀσφαλείης ἔτυχε**, "asked for and obtained the safe passage."

— 8. **πίστις**, Dialect § 4 (*b*).

8\. 1. **ὅμοια**, adverb: cp. ch. 57, *θησαυρὸς ἐν Δελφοῖσι ἀνακέεται ὅμοια τοῖσι πλουσιωτάτοισι.*

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8. 2. **τοῖσι μάλιστα**, *i.e.* "those who regard them most," *τοῖσι μάλιστα σεβομένοισι.* The characteristic here mentioned is still noticeable in those who inhabit the region spoken of.

— 2. **ποιεῦνται**, see Dialect § 10.

— 3. **τῶν βουλομένων . . . ἄλλος ἀνήρ**, "another man apart from those who wish"; genitive dependent on *ἄλλος*: **τὰ πιστά** is equivalent to *τὰς πίστις.*

— 5. **τοὺς δακτύλους τοὺς μεγάλους**, "the thumbs."

— 9. **ἑπτά**: cp. the covenant sworn between Abraham and Abimelech, Genesis xxi. 28-30. The Arabians here spoken of are Midianites, Edomites, etc.

— 9. **ἐπικαλέει τε τὸν Διόνυσον**, *i.e. ἐπικαλέει τόν τε Διόνυσον.*

— 10. **Οὐρανίην**, *i.e.* Aphroditē Urania. The divinities here mentioned represent the Sun and the Moon.

— 12. **τὸν ἀστόν**, "the fellow-tribesman."

— 14. **δικαιεῦσι**, see Dialect § 12.

— 15. **ἡγέονται εἶναι**, "believe in the existence of."

— 16. **τῶν τριχῶν τὴν κουρὴν κείρεσθαι κ.τ.λ.**, "they say that they shave their hair in the same manner as Dionysos himself is shaved." The verb in subordinate clauses of oratio obliqua is in Herodotus often attracted into the infinitive, as here after *κατά περ* (*κατά* for *καθά*); cp. ch. 23, l. 19.

— 18. **περιτρόχαλα**, "round about in a circle," explained by what follows. In allusion to this custom the Israelites are commanded, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard," Levit. xix. 27; and Jeremiah (ix. 26) speaks of "the children of Ammon and Moab, and all that have the corners of their hair polled, that dwell in the wilderness." (Stein.)

— 19. **'Οροτάλτ** is said to mean "fire of God," and **'Αλιλάτ** "morning star."

9. 1. **ὦν**, Ionic for *οὖν.*

— 4. **τὰς ζωὰς τῶν καμήλων**, "his live camels," as opposed to those whose skins were used to carry the water.

— 6. **ἐνθαῦτα**: for the form cp. *ἐνθεῦτεν*, ch. 26, l. 11.

— 7. **οὗτος μὲν ὁ πιθανώτερος κ.τ.λ.**, "this which has been mentioned is the more credible of the stories told."

— 8. **ἐπεί γε δὴ λέγεται**, "since it is in fact told." The principle of Herodotus is to report tales which are current, without necessarily accepting them himself or demanding acceptance of them from his readers. He says (ii. 123), "Now as to the things which are

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reported by the Egyptians, any man may accept them to whom such things are credible; but it must be understood throughout the whole history that I write down from hearsay that which is reported by each people": and again (vii. 152), "I am bound to report that which is reported, but I am not bound altogether to believe it; and let this saying hold good for every narrative." At the same time he relates some of the stories which he disbelieves with so much detail and appreciation that he seems to be more credulous than (in his critical mood) he really is.

9\. 11. **τὴν Ἐρυθρὴν καλεομένην θάλασσαν**: this includes the Persian Gulf and Indian Ocean; what we call the Red Sea is a gulf of it, *κόλπος θαλάσσης ἐσέχων ἐκ τῆς Ἐρυθρῆς καλεομένης θαλάσσης*. No such river exists as is here described.

— 13. **ὠμοβοέων καὶ τῶν ἄλλων δερμάτων ὀχετόν**, "a conduit for water made of raw ox-hides and the various other kinds of skin": *ὠμοβοέων* from *ὠμοβοέη*, derived from *βοέη*, "an ox-hide," so *λεοντέη*, "a lion's skin," vii. 69, *ἀνθρωπέη*, "a man's skin," v. 25 (*δορή* to be supplied).

— 14. **μήκεϊ ἐξικνεύμενον**, "of such a length as to reach."

— 15. **διὰ δὴ τούτων**: *δή* seems here to be ironical.

— 17. **ὁδὸς δ' ἐστὶ κ.τ.λ.** This particular and that which follows appear to be added in order to emphasise the improbability of the story. (Stein.)

— 19. **ἄγειν δέ μιν**, "and (it is said) that he brought it."

— 20. **τριξὰ χωρία**, "three several places."

10\. 4. **οὐ κατέλαβε ζῶντα**, "did not find still alive."

— 6. **ἀπέθανε.** This took place in the year 526 B.C.

— 7. **μέγα**, adverb with *ἀνάρσιον*.

— 8. **ἐν τῇσι ταφῇσι κ.τ.λ.** See ii. 169. The temple mentioned is that of Athenē (the Egyptian *Neith*) at Saïs. For the forms see Dialect § 2 (*e*).

— 9. **ἐπὶ Ψ. βασιλεύοντος**, "while Psammenitos was reigning," like *ἐπὶ τούτου βασιλέος*, ii. 30.

— 10. **φάσμα**, "portent."

— 11. **ὕσθησαν**, literally, "was rained upon."

— 12. **οὐδαμά** and *μηδαμά* in Herodotus regularly refer to time, cp. ch. 65, 68, etc. *οὐδαμῇ* is used of place.

— 13. **τὸ μέχρι ἐμεῦ**, "down to my time."

— 14. **οὐ γὰρ δὴ ὕεται κ.τ.λ.** This is a mistake. Rain is not at all unheard of in Upper Egypt, and the temples at Thebes had arrangements for carrying it off the roof. (Rawlinson.)

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10. 15. **καὶ τότε,** "at *that* time," *καί* emphasising *τότε.*

— 16. **ψακάδι,** "with a drizzling rain."

11. 3. **συμβαλέοντες,** see Dialect § 13.

— 3. **οἱ ἐπίκουροι,** see note on ch. 4, l. 2.

— 6. **μηχανέονται,** Dialect § 11 (*b*).

— 11. **ἀγινέοντες**: from *ἀγινέω*, an Epic and Ionic form of *ἄγω.*

— 11. **κατὰ ἕνα ἕκαστον τῶν παίδων,** "each one of the sons separately": so i. 9, *ἐπὶ τοῦτον τῶν ἱματίων κατὰ ἓν ἕκαστον ἐκδύνουσα θήσει.*

— 15. **οὕτω δὴ συνέβαλον,** "after that joined battle."

— 17. **πλήθεϊ πολλῶν**: *πλήθεϊ* adds emphasis, cp. *ἐν ἀριθμῷ,* ch. 6, *μεγάθεϊ μεγάλους,* i. 51; but we also find *μεγάθεϊ σμικροί* "of small size," etc.

— 18. **ἐτράποντο**: imperfect: for the form cp. *τάμνω* and its compounds (ch. 8, 41, etc.)

12. 1. **πυθόμενος,** "having had information of it."

— 2. **τῶν γὰρ ὀστέων,** a partitive genitive dependent on *αἱ κεφαλαί,* "the skulls." (Abicht.)

— 3. **χωρὶς ἑκατέρων,** "those of each side separate."

— 4. **ἔκεετο,** for *ἐκεῖτο.*

— 5. **κατ' ἀρχάς,** *i.e.* immediately after the battle.

— 8. **διατετρανέεις,** Dialect § 13.

— 8. **οὕτω δή τι ἰσχυραί,** "so exceedingly strong," the force of the adjective being intensified by both *δή* and *τι.* The clause which follows without any grammatical connexion is logically subordinate to *οὕτω*: "while those of the Eg. are so exceedingly strong; you could hardly break them," etc. The optative *διαρρηξείας ἄν* is here parallel to the future indic. *διατετρανέεις.*

— 10. **εὐπετέως,** Dialect § 4 (*a*).

— 11. **ὅτι,** "namely that," resuming *τόδε* above.

— 11. **αὐτίκα ἀπὸ παιδίων ἀρξάμενοι,** "from their earliest childhood."

— 15. **ἐλαχίστους . . . πάντων ἀνθρώπων,** "fewer than among any other men."

— 17. **φορέειν,** equivalent here to *ἔχειν*: cp. ii. 68, *τὸ στόμα ἔνδοθεν φορέει μεστὸν βδελλέων.*

— 18. **ὅτι . . . φορέουσι,** observe the three constructions after *αἴτιον* in these few lines.

— 19. **σκιητροφέουσι**: supply *τὰς κεφαλάς* as object. (Krüger.)

— 19. **πίλους τιάρας,** "felt-caps, namely tiaras." The "tiara" is the characteristic Persian head-dress, a pointed cap of which the point was ordinarily limp and fell forwards, but in the case of the king was stiff and erect.

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12. 20. **ταῦτα μέν νυν τοιαῦτα**, "so far of this," implying that the subject is now to be left.

— 21. **τῶν ἅμα Ἀχαιμένεϊ κ.τ.λ.**, "in the case of those who," etc. Achaimenes was satrap of Egypt and was killed in the revolt of Inarōs, B.C. 460.

13. 3. **νέα**, see Dialect § 4 (*c*).

— 7. **ἐκ τοῦ τείχεος**: the fortress which was on the south side of the town of Memphis, called also *Λευκὸν τεῖχος*, the "White Fortress" (ch. 91). Memphis was situated some distance to the south of the modern city of Cairo, and was defended by the river, by artificial lakes, and by the fortress just mentioned. Memphis itself is sometimes called in inscriptions "the White Building." Cp. Thuc. i. 104.

— 8. **τοὺς ἄνδρας**: there were 200 (the ordinary crew of a trireme), as we gather from ch. 14. (Stein.)

— 8. **κρεουργηδόν**, "limb from limb," like butchers (*κρεουργοί*).

— 10. **παρέστησαν**, "surrendered"; used transitively in the middle voice in ch. 45, *Πολυκράτεα παραστήσασθαι*, "to conquer Polycrates," *lit.* "bring Polycrates over to themselves," and intrans. in ch. 155, *παραστήσονται*.

— 11. **προσεχέες**, "bordering" (on Egypt), *i.e.* between Egypt and Kyrenē: see iv. 168-172.

— 13. **ἐτάξαντο**, "laid upon themselves."

— 14. **ὡς**, equivalent to *ὡσαύτως*, and repeated afterwards in *τοιαῦτα*.

— 15. **ὁμοίως καί**, "equally with," *i.e.* "like": cp. vii. 100, *ἐπειρωτέων ἑκάστας ὁμοίως καὶ τὸν πεζόν*.

— 18. **ἀπικόμενα**: see note on ch. 1, l. 17.

— 19. **πεντακοσίας μνέας**, *i.e.* about five hundred pounds' weight, rather more than eight talents. The Euboïc mina weighed 15·2 oz.

— 20. **ταύτας**: the main sentence is resumed after the parenthesis, the reference being now to *μνέας* instead of *δῶρα*.

14. 1. **ἀπ' ἧς**, "from the day on which."

— 3. **ἐπὶ λύμῃ**, "to do him dishonour," so (i. 41) *ἐπὶ δηλήσι*, "to do you harm."

— 4. **τοῦτον**, resuming the previous words, *τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον*: so *ταύτας* at the end of the last chapter.

— 7. **δουληίη**: the usual Herodotean form of adjectives in *εῖος* (exceptions are *θεῖος*, *λεῖος*, *Ἀργεῖος*, *Ἠλεῖος*).

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So also neuter substantives in *εῖον*, as *ὑδρήιον* just below. (Stein.)

14\. 9. **ἀνδρῶν τῶν πρώτων**, "daughters of the chief men."

— 10. **τῇ τοῦ βασιλέος**, dative after *ὁμοίως*.

— 14. **προιδὼν καὶ μαθών**, "when he saw it before his eyes and perceived it."

— 15. **παρεξελθουσέων** : Dialect § 2 (*d*).

— 15. **δεύτερα**, adverb.

— 16. **οἱ τὸν παῖδα** : cp. ch. 3, *τῶν οἱ παίδων*, in this chapter, *τῶν συμποτέων οἱ*, and ch. 15, *οἱ ὁ πατήρ*.

— 16. **ἔπεμπε** : the subject is "Cambyses."

— 18. **δεδεμένους**, referring to *τὸν παῖδα μετ' ἄλλων κ.τ.λ.*, as if it were *τὸν παῖδα καὶ ἄλλους*.

— 20. **Μυτιληναίων τοῖσι κ.τ.λ.**, "for those Mytilenians": so below *τοὺς ἐν τῷ προαστείῳ κατημένους Αἰγυπτίων*.

— 21. **οἱ βασιλήιοι δικασταί** : see ch. 31.

— 22. **ὑπὲρ ἀνδρὸς ἑκάστου δέκα** : therefore 200 had been killed, for 2000 was the number put to death in retribution.

— 24. **ἡγεόμενον**, "was leading the way," (unless we adopt the conjecture *ἀγόμενον*, "was being led").

— 25. **τῶν ἄλλων κ.τ.λ.**, "while the other Egyptians," etc.

— 26. **δεινὰ ποιεύντων**, "showing grief."

— 27. **τὸ καί**, understand *ἐποίησε*. For *τό* see Dialect § 7.

— 28. **συνήνεικε ὥστε**, "it so chanced that," with the infinitive *παριέναι* : so also in ch. 71; but *συνήνεικε* is often used with a simple infinitive, as in chapters 4, 42, 129, and 133 of this book.

— 28. **τῶν συμποτέων οἱ** : see note on l. 16.

— 29. **ἀπηλικέστερον**, "advanced in years," as it were *ἀπὸ τῆς ἡλικίης*, *ἡλικίη* being used for "youth." For the form see note on ch. 1, l. 17.

— 29. **ἐκπεπτωκότα ἐκ τῶν ἐόντων**, "who had lost his possessions," *τῶν ἐόντων* being equivalent to *τῆς οὐσίης* : *ἐκπίπτειν* means properly "to be driven out," used also of being sent into exile.

— 30. **εἰ μὴ ὅσα πτωχός** : understand *ἔχει*.

— 36. **ἦσαν δ' ἄρα**, "there were, as it seems."

— 37. **ἐξ ἐκείνου**, "by him," so i. 184, *τὸ ἐκ Κύρου προσταχθέν*.

— 37. **ἐπ' ἑκάστῃ ἐξόδῳ**, "on the occasion of each going forth."

— 41. **εἰρώτα**, for *ἐρώτα*, cp. ch. 6, *κεινόν*.

— 41. **τὴν μὲν θυγατέρα . . . τὸν δὲ πτωχόν** : the first clause is logically subordinate, "why thou didst honour the beggar with these signs of grief, whereas thou

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didst not lament for thy daughter," etc. : a common use of *μέν . . . δέ*.

14\. 44. **οὐδέν σοι προσήκοντα**, "of no kin to thee."

— 47. **μέζω κακὰ ἢ ὥστε ἀνακλαίειν**, "too great for me to mourn aloud." For the form *μέζω* cp. *κρέσσων* (ch. 52), *πλέων* (ch. 105), etc.

— 49. **ἐκ πολλῶν τε καὶ ευδαιμόνων**, "from great wealth" : cp. i. 31, *πολλά τε καὶ ὄλβια*. (Krüger.)

— 50. **ἐπὶ γήραος οὐδῷ**, a Homeric expression such as Herodotus often has, cp. Iliad xxii. 60, *ὄν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ Αἴσῃ ἐν ἀργαλέῃ φθίσει*. (Stein.)

— 51. **ἤκουσαν**, *i.e.* Cambyses and those about him.

— 52. **δοκέειν**, dependent on the idea contained in *λέγεται* which follows.

— 53. **δακρύειν μὲν Κροῖσον κ.τ.λ.** is made to depend in construction upon the parenthetical *ὡς λέγεται* : cp. i. 65, *ὡς δὲ αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκοῦργον . . . ἐκ Κρήτης ἀγαγέσθαι ταῦτα*. (Krüger.)

— 53. **Κροῖσον** : he had been specially commended to the care of Cambyses by Cyrus (i. 208), and had promised to advise him well : see ch. 36 of this book.

— 57. **ἐκ τῶν ἀπολλυμένων**, "from the number of those doomed to die."

— 59. **ἀναστήσαντας**, "that they (*i.e.* his servants) should cause Psammenitos himself to rise," etc.

15\. 5. **ἔχων οὐδὲν βίαιον**, "suffering no violence."

— 8. **τῶν**, relative, dependent on *τὴν ἀρχήν* (or possibly on *τοῖσι παισί*, with *αὐτῶν* thrown in as a repetition of it). (Krüger.)

— 9. **ἢν καί σφεων ἀποστέωσι**, "even if the kings have made revolt from them." For the forms see Dialect §§ 5, 18.

— 9. **τοῖσί γε παισί**, "to their children at least" (if not to them).

— 10. **ἀποδιδοῦσι**, "render back" : cp. ch. 39, l. 18.

— 10. **πολλοῖσι . . . ἄλλοισι**, "by many other instances."

— 12. **νενομίκασι**, "they have made it their rule."

— 12. **ἐν δὲ καί**, "and among other cases by that of," etc.

— 12. **Ἰνάρω** : the revolt of Inarōs, in conjunction with Amyrtaios and assisted by the Athenians, lasted from 460 to 455 B.C., in which latter year it was put down by Megabyzos, and Inarōs was put to death, but Amyrtaios maintained himself as king for some years in the marshes of the Delta. He must be distinguished in all probability from the Amyrtaios who died in 408 B.C.

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15. 13. **τὴν . . . ἀρχήν**, "the authority which."

— 17. **νῦν δέ**, "but as it was," in opposition to *εἰ καὶ ἠπιστήθη κ.τ.λ.*

— 18. **ἀπιστάς**, "inciting to revolt." For the form see note on ch. 1, l. 17.

— 20. **αἷμα ταύρου πιών**: it was a general opinion in ancient times that bull's blood was deadly, forming clots and impeding the vital functions.

16. 1. This visit of Cambyses to Saïs is mentioned in a hieroglyphic inscription, in which it is said that *Kambathet* (Cambyses) after conquering Egypt purified the temple of *Neith* (Athenē) and restored the ancient worship, giving back the sacred treasures; also that he himself, when he came to Saïs, paid honour to the great goddess in every good way, and to the great gods in Saïs, as every pious king had done. (Brugsch, quoted in Stein's note.) This exhibits the conduct of Cambyses in Egypt in a much more favourable light than the narrative of Herodotus.

— 2. **βουλόμενος ποιῆσαι κ.τ.λ.**, "with intent to do that he in fact did."

— 3. **τὰ τοῦ Ἀμάσιος οἰκία**: Amasis was a native of the district of Saïs and had his palace there, see ii. 169, 172.

— 4. **ἐκ τῆς ταφῆς**: see ii. 169, where this is said to have been in the temple of Athenē.

5. **ἐπιτελέα ἐγένετο**: cp. ch. 124, *ἡ δὲ ἠρήσατο ἐπιτελέα ταῦτα γενέσθαι*, and ch. 141, *ταῦτά οἱ ποιέειν ἐπιτελέα.*

7. **τἆλλα πάντα**, "in all other (possible) ways."

— 8. **ἐπείτε δὲ καὶ ταῦτα**, "and when they had done this also, until they were weary": *καί* refers to the first command to bring the corpse forth, but *ἔκαμον* has reference only to the second, "when they had done this also, and were weary of doing it."

— 9. **οὐδὲν διεχέετο**, "did not fall to pieces at all."

— 11. **θεὸν νομίζουσι**, cp. i. 131. The burning of the dead is specially denounced in the Avesta.

12. **τὸ ὦν κατακαίειν γε**: "so at any rate the *burning* of dead bodies" (is disallowed by both peoples). The other outrages offended against no religious rule.

15. **λέγοντες**: the change of case is rather unexpected, but such loose references are not uncommon in Herodotus: cp. i. 51, *τῶν τῷ χρυσέῳ ἐπιγέγραπται Λακεδαιμονίων φαμένων εἶναι ἀνάθημα, οὐκ ὀρθῶς λέγοντες.*

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16. 15. **Αἰγυπτίοισι . . . νενόμισται**, "it is an established belief of the Egyptians."

— 17. **τά περ**, Dialect § 7.

— 18. **αὐτὸ . . . συναποθνήσκειν**, "itself dies together with" (its prey).

— 19. **οὔκων** : not here expressing an inference from the clause above, but rather with adversative force, as in ch. 137 and 138 (cp. vii. 15), "it is not however their custom, etc., and for this reason they embalm." When it is thus used, the clause which follows is often added without a connecting particle, as i. 11, *οὔκων δὴ ἔπειθε . . . αἱρέεται αὐτὸς περιεῖναι*, "he did not however persuade her, . . . therefore he chose," etc., cp. iv. 118, v. 92 (*g*), but also with *δή* as in iv. 11, *δέ* (i. 206), *ἀλλά* (iii. 137). Compare the use of *οὐ μὲν ὦν* (vi. 124), and *οὐδὲ ὦν* (v. 98). (Stein's note on i. 11.)

— 25. **ἡλικίην**, "stature," so (perhaps) in the Gospel of St. Matt. vi. 27.

— 29. **οὕτω δή**, "therefore," resuming the clause before.

— 29. **ἀκεόμενος τὰ ἐπιφερόμενα**, "desiring to avert the evils which threatened him": for *ἀκεόμενος* cp. ch. 40 (end).

— 30. **ἀποθανόντα**, "after his death."

— 34. **ἐς τὴν ταφὴν . . . ἔχουσαι**, "with reference to his burial."

— 35. **οὔ μοι δοκέουσι κ.τ.λ.**, "in my opinion were not given at all."

— 36. **ἄλλως αὐτὰ . . . σεμνοῦν** (supply *δοκέουσι*), "pretend this without any good ground": the verb implies that the story is invented from motives of pride. So *κομπέειν ἄλλως*, "to make an empty boast," v. 41.

17. 4. **οἰκημένους δέ**, connected with *μακροβίους*, "the Ethiopians called Long-lived and dwelling," etc.

— 4. **Λιβύης ἐπὶ τῇ νοτίῃ θαλάσσῃ**, "in a part of Libya which is by the Southern Sea," *i.e.* the Erythraian Sea, or Indian Ocean.

— 7. **τοῦ πεζοῦ ἀποκρίναντα**, supply *ἀποστέλλειν*, "to choose men from his land-army and send them."

10. **πρὸς ταύτῃ**, "besides this."

11. **τῷ λόγῳ**, "nominally."

18. 1. According to Homer the gods go periodically to feast in the land of the Ethiopians, see Iliad i. 423, Odyss. i. 22; and the story of the "table of the Sun" was probably a myth of the fructifying powers of the sun in a tropical climate. (Stein.)

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18. 3. **ἐπιτηδεύοντας**, "managing the matter carefully," so that the food may seem to have come supernaturally. The construction changes to accusative and infinitive dependent on λέγεται, notwithstanding that it is a relative clause: cp. ch. 23, l. 19.

— 4. **τοὺς ἐν τέλεϊ ἑκάστους ἐόντας**, "those who happen to be in authority at the time": *ἑκάστους* gives the same meaning as *ἑκάστοτε*.

— 5. **δαίνυσθαι**, a poetical word not found in any prose except that of Herodotus.

— 6. **τὸν βουλόμενον**, "any man who wishes."

19. 5. **τῶν Ἰχθυοφάγων**, partitive genitive, "those of the Ichthyophagoi who knew," etc. These people were natives of the coast of the Arabian Gulf, though some were perhaps settled at Elephantinē and from thence carried on a trade with the Ethiopians. (Rawlinson.)

— 6. **ἐν ᾧ**, "while," referring to *ἐν τούτῳ*.

— 11. **τοὺς παῖδας τοὺς ἑωυτῶν**: because Carthage was a colony from Phenicia.

— 14. **πρὸς Περσέων**, "at the hands of the Persians."

— 16. **ἐκ Φοινίκων ἤρτητο**, "was dependent upon the Phenicians."

20. 1. **ἐπείτε δέ**, answering to *Καρχηδόνιοι μέν*.

— 1. **τῷ Καμβύσῃ**, "at the command of Cambyses."

— 3. **ἐντειλάμενος . . . καὶ δῶρα φέροντας**: a change of reference as in ch. 127, *οἰδεόντων τῶν πρηγμάτων καὶ νεωστὶ ἔχων τὴν ἀρχήν*.

— 4. **δῶρα**: some of these gifts were the same as "those which are accounted most honourable by the Persians" (ch. 84), which we learn from Xenophon were *ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν.*

— 5. **στρεπτόν**, as substantive, "a twisted collar" (Latin *torques*).

— 6. **μύρου ἀλάβαστρον**, the same expression which is used in the Gospel of St. Matt. xxvi. 7.

— 6. **κάδον**, "an earthenware jar."

— 8. **μέγιστοι καὶ κάλλιστοι**: cp. Isaiah xlv. 14, "the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee." In Homer Memnon is represented as the most beautiful of all men. (Stein.)

— 9. **νόμοισι δὲ καὶ ἄλλοισι κ.τ.λ.**, "and besides other customs which they are said to have different from

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those of other men, they have also this which follows": **φασι**, "men say."

20. 13. **κατὰ τὸ μέγαθος**, "in proportion to his size."

21. 6. **τοῖσι**: Dialect § 7.

— 10. **προτιμῶν πολλοῦ κ.τ.λ.**, "because he esteemed it of very great consequence," etc.; *lit.* "valuing it more than much."

— 14. **ἂν . . . ἦγε**, "would be leading."

— 15. **ὑπ' ὧν**: cp. note on ch. 1, l. 17.

— 15. **μηδέν** instead of *οὐδέν*, because the antecedent is indefinite.

— 15. **νῦν δέ**, "but as it is," the opposition to *εἰ ἦν δίκαιος κ.τ.λ.*

— 18. **οὕτω εὐπετέως**, "as easily as this," drawing the bow at the same time. The unstrung bow was a symbol of Ethiopia.

— 20. **πλήθεϊ ὑπερβαλλόμενον**, "with an army exceeding ours in number."

— 22. **ἐπὶ νόον τράπουσι Αἰθιόπων παισί**, a poetical form of expression, for which cp. i. 27, *αἲ γὰρ τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον νησιώτῃσι, ἐλθεῖν ἐπὶ Λυδῶν παῖδας σὺν ἵπποισι.* (Stein.)

22. 3. **εἰρώτα**, from *εἰρωτάω*: cp. *ξεῖνος* (ch. 7), *κεινός* (ch. 6), *εἴριον* (ch. 47).

— 5. **τῆς πορφύρης**, "the purple-fish," the Tyrian murex.

— 7. **δολερά**, because not of the natural colour.

7. **τὸν χρύσεον εἰρώτα στρεπτόν**, "he asked them of the golden collar."

10. **τὸν κόσμον αὐτοῦ**, "the ordering of it," *i.e.* "the manner of making it": cp. Hom. Odyss. viii. 492, *ἵππου κόσμον ἄεισον Δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ.* (Stein.)

11. **πέδας**, because, as we learn afterwards, gold was used by the Ethiopians for such things (ch. 23).

— 14. **ἀλείψιος**, "the manner of anointing with it."

— 14. **τὸν αὐτὸν λόγον . . . εἶπε**: because it had an artificial perfume.

— 19. **τὸν ἄρτον**, "bread" ("the bread" on which people ordinarily feed).

21. **προκέεσθαι**, "was appointed."

22. **σιτεόμενοι κόπρον**: apparently because the wheat grew out of earth manured with dung. (Stein.)

— 24. **ἀνέφερον**: apparently used here intransitively in the same meaning as the middle *ἀνεφέροντο*, "restored themselves."

— 25. **φράζων**, "indicating" by gesture.

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22\. 25. **τούτῳ γὰρ ἑωυτοὺς . . . ἑσσοῦσθαι**, "in this respect he and his people were inferior to the Persians": *i.e.* in the production of liquor. Herodotus used *ἑσσόω* for *ἡσσάω*, but not (apparently) *ἕσσων* for *ἥσσων*.

23\. 4. **ἀπικνέεσθαι**: *ἔφη* must be supplied from the last chapter.

— 6. **θῶυμα ποιευμένων**: cp. *ὀργὴν ποιησάμενος*, ch. 25.

— 8. **σφι ἡγήσασθαι**: *i.e.* the messengers reported that he led them. Herodotus does not vouch for the story, see below *εἴ σφι ἐστὶ ἀληθέως οἷόν τι λέγεται.*

— 8. **ἀπ' ἧς**: *i.e.* with the water from it.

— 9. **κατά περ**, for *καθά περ.*

— 9. **ὄζειν ἀπ' αὐτῆς**: impersonal, "there was a smell from it."

— 10. **ὡς εἰ ἴων**, understand *ὄζοι*, "as if (it smelt) of violets." (Krüger.)

— 11. **οὕτω δή τι**, "so exceedingly": cp. ch. 12, *οὕτω δή τι ἰσχυραί.*

— 13. **τῶν ὅσα**, "of those things which": so in ch. 131 and 133.

— 15. **τὸ δὲ ὕδωρ κ.τ.λ.**, "and if in truth this water of theirs is at all such as," etc.

— 16. **τὰ πάντα**, "for every purpose," "always."

— 17. **χρεώμενοι**: Dialect § 11 (*c*) *obs.*

— 19. **ἔνθα τοὺς πάντας κ.τ.λ.** The adverbial clause is attracted into accusative and infinitive by the *oratio obliqua*, as is found usually in Herodotus with the relative pronoun and with conjunctions of time and place (cp. ch. 18 and 26), and occasionally with other conjunctions, *e.g.* *διότι* (ch. 55 and 156), and *εἰ* (ch. 105).

24\. 2. **θήκας**, "receptacles for the dead."

— 3. **ὑέλου**: some transparent mineral, perhaps rock-salt or alabaster, if there is any foundation for the story.

— 4. **κατά περ Αἰγύπτιοι**: *i.e.* with natron, see ii. 86.

— 6. **ἐς τὸ δυνατόν**, "as far as possible."

— 7. **οἱ περιιστᾶσι**, "they set round it," *i.e.* they place the body inside the hollow *στήλη.*

— 8. **ἡ δέ**, *i.e.* the *ὕελος*: **σφι**, "by them."

— 9. **εὐεργὸς ὀρύσσεται**: therefore the material is not glass.

— 11. **ἔχει πάντα φανερά κ.τ.λ.**, "it shows all its limbs as the real corpse would": the body covered with gypsum and painted is opposed to the bare corpse.

— 13. **οἱ μάλιστα προσήκοντες**, "the nearest of kin," *lit.* "they who belong (to him) most."

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24. 14. **πάντων ἀπαρχόμενοι**, "giving the dead man first shares (*ἀπαρχάς*) of everything," *i.e.* of every meal. (Stein.)

25. 3. **ὀργὴν ποιησάμενος**, "being enraged."

— 6. **λόγον ἑωυτῷ δούς**, "having considered with himself": cp. ch. 45, *δοῦναι σφίσι λόγον*.

— 7. **οἷα**: cp. ch. 4, l. 7.

— 7. **ἐμμανής τε ἐὼν καὶ οὐ φρενήρης**: a combination of positive and negative of a kind which we often find in Herodotus: so again in ch. 34, *παραφρονέειν καὶ οὐκ εἶναι νοήμονα*: iv. 161, *χωλός τε ἐὼν καὶ οὐκ ἀρτίπους*: ix. 55, *μαινόμενον καὶ οὐ φρενήρεα καλέων ἐκεῖνον*. This is one of the points in which the style of Herodotus resembles that of Sophocles, *e.g.* Antig. 491, *λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν*. (Stein.)

— 10. **αὐτοῦ**, "there where they were," *i.e.* at Memphis. They served in ships, and are here opposed to *τὸν πεζὸν στρατόν*.

— 13. **Ἀμμωνίους**: these were the people of the oasis of *Siwah*, who had their name from the celebrated temple and oracle of Zeus Ammon. They are described in iv. 181 as ten days' journey from Thebes.

— 19. **σιτίων ἐχόμενα**, "of the nature of provisions."

— 19. **ἐπελελοίπεε**, transitive: for the form see Dialect § 15.

— 21. **ἐγνωσιμάχεε**, "had combatted his (former) opinion," *i.e.* "changed his mind": it means also to yield or give way.

— 22. **ἐπί**, properly "after," here almost "in spite of."

— 23. **νῦν δέ**, "but as it was," cp. ch. 15, l. 17.

— 25. **εἶχον**, "they were able."

— 28. **ἐκ δεκάδος . . . ἕνα**, "one of every ten."

26. 2. **οὕτω ἔπρηξε**, "thus fared."

— 5. **ἀπικόμενοι φανεροί εἰσι**, "are known to have arrived."

— 5. **Ὄασιν**: the modern *Khargeh*, called anciently the "Great Oasis." The name *oasis* is Egyptian and means "plantation." (Stein.)

— 9. **Μακάρων νῆσος**: so called perhaps by the Samians: as a translation of "Oasis" it would be incorrect.

— 10. **ἐς μὲν δὴ τοῦτον**, resuming that which has been said.

— 11. **τὸ ἐνθεῦτεν**, "after that": for the form, cp. *ἐνθαῦτα* (ch. 9).

— 11. **ὅτι μή**, "except," perhaps more properly written *ὅ τι μή*: it is especially common in Herodotus, *e.g.* i. 18,

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οὐδαμοὶ Ἰώνων . . . ὅτι μὴ Χῖοι μοῦνοι, and i. 143, *ὅτι γὰρ μὴ Ἀθῆναι, ἦν οὐδὲν πόλισμα λόγιμον*: see also chaps. 125 and 160 of this book.

26. 15. **καὶ τάδε**, "this in addition," to what was otherwise known.

— 16. **ἐπειδὴ . . . ἰέναι**: see note on ch. 23 (end).

— 18. **μεταξύ κου**, "about midway between." Modern travellers deny that an army could be thus swallowed up, but it might perish of thirst and then be covered with sand. (Rawlinson.)

— 22. **Ἀμμώνιοι μέν**: the introduction of this clause with *μέν* forms a connexion with the next chapter, *ἀπιγμένου δὲ Καμβύσεω*, without any connexion in sense.

27. 2. Apis (Egyptian *Hapi*) is the name of the sacred bull supposed to be an incarnation of Osiris and representing the productive powers of the Sun. When a calf was born with the sacred marks (see below, ch. 28), the people rejoiced and feasted for seven days; when he died there was general mourning until another appeared. The Hellenes identified Apis with Epaphos son of Io, who came to Egypt in the form of a cow, cp. Æschylus, Prom. Vinctus 849, etc., and the myth as well as the name of Io is probably of Egyptian origin.

— 6. **πάγχυ . . . καταδόξας**, "supposing without a doubt."

— 7. **ἑωυτοῦ κακῶς πρήξαντος χαρμόσυνα**, "by way of rejoicing for his ill-success."

— 8. **τοὺς ἐπιτρόπους**, *i.e.* those left in charge of Memphis.

— 9. **ὅ τι πρότερον μὲν . . . τότε δέ, κ.τ.λ.**, "why they now rejoiced, whereas on the former occasion they did nothing of this kind": see note on ch. 14, l. 41.

— 12. **πλῆθός τι**, "a great number": the addition of *τι* strengthens *πλῆθος*; so often with adjectives, *e.g.* *οὕτω δή τι ἰσχυραί* (ch. 12).

— 13. **διὰ χρόνου πολλοῦ**, "at long intervals of time": so *δι' ἐτέων εἴκοσι* (vi. 118).

— 15. **ὀρτάζοιεν**: Ionic for *ἑορτάζοιεν*.

28. 3. **οὐ λήσειν ἔφη αὐτὸν εἰ κ.τ.λ.**, "he said that it should not be without his knowledge if," etc., *i.e.* "he would know all about it."

— 8. **οὐκέτι οἵη τε γίνεται κ.τ.λ.**, "is not permitted again to conceive young": she was kept in a stall near to that of Apis. (Stein.)

— 11. **κατίσχειν**, "comes down."

— 13. **λευκὸν τετράγωνον**: the existing representations of

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Apis have a triangle on the forehead, but it is hardly safe to alter the text of Herodotus in accordance with them.

28\. 14. **αἰετὸν εἰκασμένον**, "the figure of an eagle."

— 15. **ἐπὶ τῇ γλώσσῃ**: this was on the under side of the tongue, but there is no need to substitute *ὑπό* for *ἐπί*.

29\. 2. **ὑπομαργότερος**, "rather mad": the same limitation is expressed by the comparative and by *ὑπό*, cp. vi. 38, *ὑποθερμοτέρου*.

— 5. **ὦ κακαὶ κεφαλαί**, "wretched creatures": a poetical form of expression, cp. *φίλη κεφαλή* in Homer; so also *μιαρὰ κεφαλή* in Aristophanes and Demosthenes.

— 6. **τοιοῦτοι**: predicate.

— 7. **ἄξιος μέν γε . . . οὗτός γε**: the effect of the repeated *γε* is to give emphasis where it occurs.

— 8. **χαίροντες**, "with impunity."

— 9. **γέλωτα ἐμὲ θήσεσθε**, "make a mock of me."

— 10. **τοῖσι ταῦτα πρήσσουσι**, "those whose duty it was to do this": so vii. 39, *τοῖσι προσετέτακτο ταῦτα πρήσσειν*, *i.e.* the executioners; also iv. 84 and vii. 36.

— 13. **ἐδικαιεῦντο**, "were being chastised": so *ἔφθινε* "was dying," the effect of the pluperfect above and the imperfects here is to make the whole scene more present to the reader.

16\. **ἔθαψαν**: the dead Apis was buried regularly (after being embalmed) in the temple of Serapis (*i.e.* Osiris-Apis) at Memphis. This temple, with the mummies of Apis and their inscribed stones, has been discovered in modern times. One is of the time of Cambyses and has his name upon it. (Stein.)

30\. 3. **πρῶτα τῶν κακῶν ἐξεργάσατο**, "the first of the evils which he did was that he put to death," etc. *πρῶτα τῶν κακῶν* is adverbial: *ἐξεργάσατο* in this sense also in the next chapter; cp. iv. 134 (end). For the form see Dialect § 9 (*b*).

— 4. **Σμέρδιν**: a corruption of the Persian *Bardiya*, which first became "Mardos" (cp. Æschyl. Pers. 774), as Megabyzos from *Bagabazes*, then Smerdis, cp. *μικρός* and *σμικρός*. (Stein.)

— 5. **ἀπέπεμψε**, "he had sent," before he went on his expedition.

— 7. **ὅσον τε ἐπὶ δύο δακτύλους**, "about as much as two fingerbreadths": for *ὅσον τε* cp. ch. 5 (end); a foot was 16 *δάκτυλοι*.

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30. 7. **τοῦ Αἰθίοπος**, *i.e.* the king of the Ethiopians: see ch. 21.

— 15. **μιν**, *i.e.* *ἑωυτόν*, cp. ch. 69, l. 18.

— 19. **ἐξαγαγόντα**, supply *ἀποκτεῖναι*. For the death of Smerdis, cp. the inscription quoted in the Introduction.

31. 1. **πρῶτον μὲν δή κ.τ.λ.**, cp. i. 2 (beginning) *τῶν ἀδικημάτων πρῶτον τοῦτο ἄρξαι*: **κακῶν** is genitive after *ἄρξαι*.

— 3. **τῇ καὶ συνοίκεε**, "to whom he was also married."

— 4. **ἀπ' ἀμφοτέρων**, "by both parents," *πατρὸς καὶ μητρὸς τῆς αὐτῆς*, which made the incest and the murder more shocking.

— 5. **οὐδαμῶς γάρ κ.τ.λ.**: this is given as the reason why an explanation of the circumstances is added.

— 8. **ὅτι κ.τ.λ.** belongs to what follows.

— 9. **τούς βασιληίους δικαστάς**, cp. ch. 14: they were apparently seven in number, for Xenophon and Josephus both mention a Persian high court with that number of judges: cp. also the Book of Esther, i. 13, 14. (Stein.)

— 10. **κελεύων**, "allowing."

— 10. **τὸν βουλόμενον**, "any who would," cp. ch. 18 (end).

— 12. **ἐς ὃ . . . μέχρι τούτου**, *i.e.* appointed to hold office until such time as, etc.: the position of *μέχρι τούτου* adds emphasis. In Attic Greek we should have *ἄν*. Instances of the condemnation of judges of this court for corruption are mentioned in v. 25 and vii. 194.

— 14. **ἐξηγηταί κ.τ.λ.**, "expounders to them of the ordinances of their fathers": *θεσμός* properly means an anciently established law or rule.

— 16. **ἀνακέεται**, "are referred," used as passive of *ἀνατίθημι* here and in i. 97. (Stein.)

— 16. **ὑπεκρίνοντο**, "answered": used in this sense in Epic and Ionic Greek; in Attic *ἀποκρίνεσθαι* is "to answer," and *ὑποκρίνεσθαι* "to act" (upon the stage).

— 19. **ἄλλον**, "apart from that."

— 21. **οὔτε . . . ἵνα τε**, "on the one hand they did not . . . while on the other hand," etc.

— 23. **περιστέλλοντες**, "by defending" (or "preserving"), so also in ch. 82 (end).

— 27. **ἔσχε**, "he took in marriage"; *εἶχε* would mean "he had in marriage": both occur in ch. 68, and *ἔσχε* in ch. 88.

— 27. **ἄλλην**: this was Atossa, cp. ch. 68; the other

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sister whom he had married was perhaps named Meroē, and Herodotus mentions also a third sister, Artystonē (ch. 88).

31\. 27. **τουτέων**: Dialect § 2 (*d*).

— 28. **ἐπισπομένην**, aorist.

32\. 3. **συμβαλεῖν**, "matched to fight."

— 4. **θεωρέειν**, imperfect.

— 7. **παραγενέσθαι οἱ**, "came to his aid."

— 7. **οὕτω δή** resumes the words *δύο γενομένους*, cp. ch. 3 (end).

— 9. **τὴν δέ**, "but she."

14\. **ἐκείνῳ**: probably Smerdis rather than Cambyses, because of the anger which it caused in Cambyses: "that there was no one to avenge him," because his brother had been his murderer instead of his helper. If we refer *ἐκείνῳ* to Cambyses the meaning is, "that there was no one who would help him in trouble," his brother Smerdis being dead: this rendering is rather suggested by ch. 65, where Cambyses himself expresses the same idea.

— 15. **δή**, referring back to the beginning of the account, *Ἕλληνες μὲν λέγουσι.*

— 17. **περικατημένων**, "as they (*i.e.* Cambyses and his guests) sat round."

— 18. **περιτῖλαι**, "plucked off the leaves all round": we have accusative and infinitive notwithstanding that the clause is introduced by *ὡς*; cp. i. 207, *εἶπον . . . ὅτι . . . ἀποτρέψειν*, where however the verb is further apart from the conjunction than it is here. (Krüger.)

— 19. **δασέα**, "covered with leaves": for *δασεῖα.*

— 22. **ἀποψιλώσας**, "in that thou didst strip bare."

— 23. **ἐχούσῃ ἐν γαστρί**, "she being then with child."

— 24. **ἐκτρώσασαν ἀποθανεῖν**, "miscarried and died."

33\. 1. **ταῦτα . . . ἐξεμάνη**, "these were the mad deeds which (Cambyses) displayed."

— 2. **εἴτε καὶ ἄλλως**, "or from other causes."

— 3. **οἷα πολλά κ.τ.λ.**, "as indeed many are the evils which are wont to," etc.

— 5. **ἱρήν**: the *ἱρὴ νοῦσος* is some kind of epilepsy.

— 6. **ἀεικές**, here "unlikely"; elsewhere, as in ch. 24, "unseemly."

— 6. **οὐδέν**, adverb.

— 7. **μηδὲ τὰς φρένας ὑγιαίνειν**, "that the mind also should be unsound."

34\. 1. **τάδε** refers to what follows.

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34\. 2. **γάρ** introduces the narrative to which *τάδε* refers. This mode of connexion is found also in i. 134, *τῷδε ἄν τις διαγνοίη εἰ ὅμοιοι εἰσὶ οἱ συντυγχάνοντες· ἀντὶ γὰρ τοῦ προσαγορέυειν κ.τ.λ.*

— 3. **τὰς ἀγγελίας ἐφόρεε**: that is, he held the office of *ἀγγελιηφόρος*: see i. 114, where the boy Cyrus, made king in play, appoints other boys to various offices, *τῷ δέ τινι τὰς ἀγγελίας φέρειν ἐδίδου γέρας*: cp. ch. 77 and 84 of this book. This *ἀγγελιηφόρος* is the same as the *ἐσαγγελεύς*, (compare ch. 84 with 118), a kind of chamberlain who announced persons who wished to present themselves to the king; but the word has also a more general meaning and denotes the bearers of messages from the king to distant provinces, as in ch. 126. Here *ἐφόρεε* seems to be equivalent to *ἐσεφόρεε*, cp. ch. 118.

3\. **οὗτος, τούτου τε . . . αὕτη**: the introduction of demonstratives or personal pronouns instead of repeating the relative in various cases is usual in Herodotus, cp. ch. 31 (beginning), *καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή.*

— 5. **εἰπεῖν δέ**, repeating the infinitive, which stands at some distance: cp. vii. 136, *δεύτερά σφι λέγουσι τάδε . . . λέγουσι δὲ αὐτοῖσι ταῦτα Ξέρξης κ.τ.λ.*; cp. the similar use of *δή.*

— 6. **κοῖόν με τινά**: cp. i. 37, *κοῖος μέν τις τοῖσι πολιήτῃσι δόξω εἶναι;*

— 9. **ἐπαινέεαι**: Dialect § 14.

— 10. **προσκέεσθαι**, "to be disposed to": cp. i. 133.

— 12. **ἄρα**, "it seems then": *νῦν* is opposed to *πρότεροι.*

— 14. **οὐδ' ἄρα—ἀληθέες**, "and it appears that their former speech was insincere."

— 15. **συνέδρων ἐόντων**, "sitting in council with him."

— 17. **τελέσαι**: perhaps a corruption of some other word, for it gives no satisfactory sense here: "so as to be classed with his father," *i.e.* "in comparison with his father," is hardly a possible translation, though *τελεῖν εἰς* means "to be classed among."

— 20. **τὴν θάλασσαν**, *i.e.* the south-eastern part of the Mediterranean, over which he had got dominion by receiving the submission of the Phenicians and Cyprians: cp. ch. 19.

35\. 5. **τοῦδε**, "here," indicating him.

— 6. **εἰ . . . τύχοιμι κ.τ.λ.**: the sequence is not grammatically regular: "if I should hit, then the Persians will be proved wrong." In the next clause

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we have *ἢν δὲ ἁμάρτω*. It can hardly be said that the first contingency is regarded as more remote or conceived less vividly than the other.

35\. 7. **λέγοντες οὐδέν**, "speaking falsely."

— 7. **φάναι**: with imperative sense, "thou mayest say," cp. ch. 134, *στρατεύεσθαι*.

— 12. **εὑρεθῆναι**, see note on ch. 23 (end).

— 13. **γελάσαντα**, "breaking into a laugh" (aorist).

— 16. **δῆλα**: so in ch. 38 (beginning). The plural is often used by Herodotus in such words instead of the singular: cp. the adverbial use of *πρῶτα*, *δεύτερα*, *ἐπίσκοπα*, etc.

— 20. **ἂν βαλεῖν**, indirect for *ἂν ἔβαλε*: observe the repetition of *ἄν*.

— 21. **ἑτέρωθι**, properly "in other places."

— 22. **ὁμοίους τοῖσι πρώτοισι**, "in rank among the first."

— 22. **ἐπ' οὐδεμιῇ . . . ἑλών**, "not having found them guilty of any crime worth mentioning."

— 23. **ἐπὶ κεφαλήν**, "with the head downwards": so ch. 75, *ἐπὶ κεφαλὴν φέρεσθαι*.

36\. 3. **πάντα . . . ἐπίτραπε**, "give way in all things": cp. vii. 18, *τὰ πάντα τῇ ἡλικίῃ εἴκειν*.

— 3. **ἡλικίῃ καὶ θυμῷ**, "thy youthful passions."

— 4. **καταλάμβανε**: cp. ch. 52, *τούτοισι αὐτὸν κατελάμβανε*.

— 4. **ἀγαθόν τι**, "it is good."

— 5. **σοφόν**, "a wise thing."

— 6. **πολιήτας**, "fellow-countrymen," *i.e.* Persians, as opposed to Egyptians and other foreigners.

— 8. **ὅρα ὅκως μή**, "beware lest," used regularly with future indicative.

— 10. **πολλά**, "urgently": for the reference see i. 208.

— 13. **σὺ καί**, "*thou*," emphatic.

— 14. **χρηστῶς** and **εὖ** are of course ironical.

— 16. **κελεύων αὐτόν κ.τ.λ.**: alluding to the advice of Crœsus to Cyrus when the Massagetai offered either to allow the Persians to come over into their land, or to come over themselves into the territory of the Persians, and fight with them (i. 207).

— 18. **ἀπὸ μὲν σεωυτὸν ὤλεσας**, *i.e.* *ἀπώλεσας μὲν σεωυτόν*, "thou didst ruin thyself utterly," by making war on the Persians. For the *tmesis* cp. ch. 126: when this occurs in Herodotus it is generally with *μὲν . . . δέ* or *ὦν* between preposition and verb. (Stein.)

— 20. **οὔτι χαίρων**, *i.e.* *οὐ χαίρων τόλμας τοῦτο*, "not with impunity."

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36. 21. **πάλαι . . . ἐδεόμην**, "I had long been wanting."

— 21. **τευ**: Dialect § 8.

— 23. **ὡς κατατοξεύσων**, "in order to shoot him down."

— 24. **ἀναδραμών**, "starting up": cp. ch. 78.

— 24. **οὐκ εἶχε**, "could not."

— 25. **λαβόντας**: observe the change of case, with *τοῖσι θεράπουσι* just before.

— 27. **ἐπὶ τῷδε τῷ λόγῳ ὥστε**, "with this design, namely that."

— 28. **εἰ μὲν μεταμελήσῃ**: *εἰ* for *ἤν* (which we have below), *ἄν* being omitted, cp. ch. 31, l. 12.

— 29. **οἱ δέ**: the apodosis is introduced by *δέ*, as often in Herodotus: see note on ch. 37, l. 8.

— 32. **καταχρᾶσθαι**, "to put him to death," ch. i. 82 (end). The construction after *ὥστε* is changed to infinitive.

— 32. **ἐπόθησέ τε δή**, "he did in fact regret the loss."

— 33. **μετέπειτα . . . ὕστερον**: the same thing twice.

— 36. **συνήδεσθαι περιεόντι**, "he rejoiced with him that he was yet alive."

— 37. **περιποιήσαντας**: *περιποιεῖν* is a kind of causal form of *περιεῖναι*, meaning "cause to survive": cp. i. 110.

— 37. **οὐ καταπροΐξεσθαι**: only found in the future tense and with a negative attached: "would not escape unpunished": cp. ch. 156 (end). (Stein.)

— 37. **ἀλλ' ἀποκτενέειν**: the subject is changed, "but he would slay them."

37. 3. **θήκας τε κ.τ.λ.** This is hardly a sign of madness; the Egyptian mummies might fairly be an object of interest even to a sane monarch: however, no doubt it would seem to be an impiety.

— 4. **ὥς**, equivalent to *ὡσαύτως*.

— 4. **τοῦ Ἡφαίστου τὸ ἱρόν**: the temple of Hephaistos, (the Egyptian *Ptah*) at Memphis was the most celebrated of all the Egyptian temples. It was said to have been built by the first king, and its magnificence was increased gradually by his successors: see ii. 99, 101, 108, 110, 121, etc.

— 5. **πολλά**, adverb, "much," so below.

— 5. **τὠγάλματι**: Dialect § 21: for *καταγελᾶν* with dative cp. ch. 155.

7. **Παταίκοισι**: the name is perhaps connected with the Egyptian *Ptah* or *Patah*, the name of the god whose image at Memphis is here spoken of.

8. **ὃς δὲ . . . ἐγὼ δέ**, "for him who has not seen these, I will explain it": this use of *δέ* to mark the

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apodosis is most often found with personal pronouns ἐγώ, σύ, ὅ: cp. ch. 36, 49, 68, 108, 133, of this book: μή because the antecedent is indefinite. For σημανέω see Dialect § 13.

37\. 10. **τῶν Καβείρων**: these are properly speaking Pelasgian divinities, worshipped (with mysteries) chiefly in Samothrakē: cp. ii. 51. Those here mentioned are, it may be supposed, Egyptian deities identified with them.

— 12. **ἄλλον γε ἢ τὸν ἱρέα**: cp. *ἄλλον γε ἢ μαινόμενον* in the next chapter.

— 12. **ταῦτα**, *i.e.* those of the Cabeiroi.

— 15. **λέγουσι**, "the Egyptians say."

38\. 2. **οὐ γὰρ ἄν**, "for otherwise he would not": cp. i. 124, *οὐ γὰρ ἄν κοτε ἐς τοσοῦτο τυχῆς ἀπίκευ.* (Stein.)

— 4. **προθείη**, "propose."

— 6. **ἑλοίατο**: Dialect § 17: so *βουλοίατο* and *δεξαίατο* below.

— 7. **πολλόν τι**: cp. ch. 27, l. 12.

— 8. **οἰκός**, "likely."

— 9. **γέλωτα τίθεσθαι**: cp. ch. 29, l. 9.

— 10. **οὕτω νενομίκασι κ.τ.λ.**, "they have this rule established about their customs."

— 12. **ἐν δὲ δὴ καὶ τῷδε**, "and among them by this especially": *δέ* answers to *τε*: so in ch. 125; but in ch. 15 we have *πολλοῖσι μέν* answered by *ἐν δὲ δή.*

— 13. **ἐπὶ τῆς ἑωυτοῦ ἀρχῆς**, "in the time of his rule."

— 13. **τοὺς παρεόντας**, *i.e.* at Susa.

— 14. **ἐπὶ κόσῳ κ.τ.λ.**, "for what price."

— 15. **ἀποθνήσκοντας**, "when they died": so *τελευτέοντας* below.

— 18. **Καλλατίας**: the name is said to be derived from the Sanscrit *kála*, "black."

— 21. **τελευτέοντας**: Dialect § 11 (*b*).

— 22. **ἀμβώσαντες**: Dialect § 11 *obs.*: *ἀμβοάω* for *ἀναβοάω* is Epic.

— 23. **εὐφημέειν**, *i.e.* not to speak words of impious meaning.

— 24. **ποιῆσαι**, "spoke in his poetry": the passage, which belongs to a poem now lost, is quoted more fully in Plato, Gorg. p. 484, *b.* *ἐν τῷ ᾄσματι ἐν ᾧ λέγει, ὅτι Νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων· οὗτος δὲ δή, φησίν, ἄγει δικαιῶν τὸ βιαιότατον ὑπερτάτᾳ χερί· τεκμαίρομαι ἔργοισιν Ἡρακλέος, ἐπεὶ ἀπριάτας—λέγει οὕτω πως, τὸ γὰρ ᾆσμα οὐκ ἐπίσταμαι, λέγει δὲ ὅτι οὔτε πριάμενος οὔτε δόντος τοῦ Γηρυόνου ἠλάσατο τὰς βοῦς,*

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κ.τ.λ. From this we seem to gather that the meaning of the poet was to assert the prevailing power of the law of Nature that the worse or the weaker must yield to the better or the stronger. Herodotus has taken the words out of their context and applied them differently.

39. 1. The full account of Samian affairs which here follows is due partly to the author's residence in Samos; see Introduction.

— 8. **ἔσχε**, "had obtained": cp. ch. 120: the rising was against an oligarchy. The date of the accession of Polycrates was about 532 B.C.

— 8. **ἴσχων**, "being in possession."

— 8. **ξεινίην**, "a guest-friendship."

— 12. **τὰ πρήγματα**, "power," "fortunes."

— 13. **βεβωμένα**, celebrated: cp. vi. 131, *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα.* (Stein.)

— 14. **ἰθύσειε**: cp. i. 204, *ὅκῃ γὰρ ἰθύσειε στρατεύεσθαι Κῦρος, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγεῖν.* (Stein.)

— 15. **ἐχώρεε εὐτυχέως**, "succeeded prosperously": cp. ch. 42, l. 5.

— 15. **πεντηκοντέρους**: cp. Thuc. i. 14, *δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν* (speaking of the naval power of the Ionians and of Polycrates at this time). *φαίνεται δὲ καὶ ταῦτα . . . τριήρεσι μὲν ὀλιγαῖς χρώμενα, πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα.*

— 16. **ἔφερε καὶ ἦγε**, "plundered" (*lit.* "carried and drove away"); a common form of expression.

— 18. **ἀποδιδούς**, "if he gave back": so **μηδὲ λαβών**, "if he did not take": *μηδέ* (for which some editors read *μηδέν*) emphasises *ἀρχήν*, "not even at the first," *i.e.* "not at all."

— 20. **ἐν δὲ δὴ καί**: cp. ch. 38, l. 12.

— 22. **εἷλε**, "conquered."

40. 1. **κως** conveys the idea that this is a conjecture rather than a definite fact.

— 1. **εὐτυχέων μεγάλως**, "the fact that Polycrates was so greatly fortunate."

— 2. **οἱ τοῦτ' ἦν ἐπιμελές**, "he was concerned about this": cp. i. 89, *Κύρῳ δὲ ἐπιμελὲς ἐγένετο τὰ Κροῖσος εἶπε.*

— 3. **πλεῦνος**: Dialect § 4.

— 4. **βυβλίον**, "a paper," in the original sense, *i.e.* a piece of papyrus.

— 5. **Ἄμασις Πολυκράτεϊ**: for this beginning cp. ch. 122.

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40. 6. **ἡδὺ μέν**: supply *ἐστί.*

— 9. **φθονερόν**, "jealous" of human prosperity when it seems to go beyond reasonable bounds. This idea of Nemesis is an expression of the natural dread suggested by great and undeserved good fortune of a correspondingly great and equally undeserved calamity.

— 9. **καί κως βούλομαι**, "and I think that I desire."

— 9. **καὶ αὐτός κ.τ.λ.**, "that both I myself and those for whom I care should," etc.

— 10. **τὸ μέν τι . . . τὸ δέ**, "in some things . . . and in others."

— 12. **διαφέρειν τὸν αἰῶνα**, "go through our life."

— 12. **ἐναλλὰξ πρήσσων**, "with alternation of fortune."

— 12. **ἤ**, equivalent to *μᾶλλον ἤ* after *βούλομαι.*

— 14. **πρόρριζος**, "utterly rooted up."

— 16. **πρὸς τὰς εὐτυχίας**, "with a view to thy good fortune."

— 16. **φροντίσας τὸ ἄν κ.τ.λ.**, "think what is that thing which," etc.

— 17. **ἐπ' ᾧ ἀπολομένῳ**, "for the loss of which."

— 18. **τὴν ψυχήν**, accus. of respect.

— 19. **μηκέτι**, "never again": *μή* because it expresses a purpose.

— 20. **τὠπὸ τούτου**, "after that," *i.e.* after the loss.

— 22. **ἀκέο**, "continue to correct it," *i.e.* the prosperity, making it alternate with misfortune in the way suggested.

41. 1. **ἐπιλεξάμενος**, "having read"; so also in ch. 43 and 128 of this book; but *ἐπιλέγεσθαι* also means "to consider," *e.g.* i. 78 (beginning). (Abicht.)

— 2. **νόῳ λαβών**, "perceiving": so in ch. 51.

— 3. **ἐπ' ᾧ**: the relative used for an interrogative pronoun in indirect question: cp. ch. 50, l. 14.

— 4. **ἀσηθείη**, an Ionic or poetical word.

— 5. **σφρηγὶς . . . χρυσόδετος**, "a signet set in gold," *i.e.* a signet-ring. Late authorities say that the ring of Polycrates had a lyre cut upon it.

— 7. **Θεοδώρου**, known chiefly as a worker of metals, cp. i. 51; but his work in this ring no doubt included the cutting of the stone. He lived about two generations before Polycrates. Samian artists were famous in early times, cp. ch. 60.

— 11. **περιελόμενος**, "taking off from round (his finger)": cp. ch. 96, l. 7.

— 14. **συμφορῇ ἐχρᾶτο**, "he mourned."

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42\. 5. **Πολυκράτεϊ . . . ἐλθεῖν ἐς ὄψιν**, "come into the presence of Polycrates."

— 5. **χωρήσαντος . . . τούτου**, "this having been granted": cp. v. 89, *σφι χωρήσειν τὰ βούλονται*, "they would have the success they desired"; so in ch. 39, *ἐχώρεε εὐτυχέως*.

— 12. **τῶν τε λόγων καὶ τοῦ δώρου**, an explanation of *διπλῇ*.

— 14. **μέγα ποιεύμενος ταῦτα**, "esteeming it a great honour."

— 20. **τὸν δὲ ὡς ἐσῆλθε**, "and as it occurred to him." The verb was used with a dative in ch. 14, l. 56.

— 21. **τὰ ποιήσαντά μιν κ.τ.λ.**, "what he had done, and what had happened to him with regard to it": *lit.* "having done what things, what things had come upon him."

— 22. **ἐς Αἴγυπτον ἐπέθηκε**, "he delivered it (to a messenger) to go to Egypt": *ἐπιτιθέναι* is the regular word for sending a letter.

43\. 2. **ἐκκομίσαι**, cp. ch. 122 (near the end).

— 6. **ὅς**, "seeing that he."

— 10. **ἀλγήσειε τὴν ψυχήν**: so ch. 40, l. 18.

44\. 1. **ἐπὶ τοῦτον δή κ.τ.λ.**: as at the beginning of the book. Here it refers back to ch. 39.

— 2. **ἐπικαλεσαμένων κ.τ.λ.**, "on the invitation of those Samians who afterwards," etc.: see ch. 59.

— 4. **κτισάντων**: the city was founded in much more ancient times: this would be a second settlement.

— 4. **πέμψας δέ κ.τ.λ.** "Now Polycrates had sent," etc.: (an explanation of the cause of the quarrel).

— 7. **ἐδεήθη ὅκως ἂν . . . δέοιτο**, "asked him to send and ask for," etc., in order that the motion might seem to come from Cambyses and not from Polycrates. For the construction cp. ii. 126, *δέεσθαι ὅκως ἂν ἕνα λίθον δωρέοιτο*: used with future indic. in chap. 135 of this book.

— 9. **προθύμως**, "very willingly."

— 12. **ἐς ἐπανάστασιν**, "with regard to insurrection against him," *i.e.* "of intending to make insurrection."

— 13. **τριήρεσι**, probably a loose expression for ships of war generally. The fleet of Polycrates consisted of penteconters, see ch. 39, l. 15, and note.

45\. 4. **Καρπάθῳ**, an island (now *Scarpanto*) between Rhodes and Crete. Hence that part of the Mediterranean was called the Carpathian Sea.

— 5. **σφίσι** is used by Herodotus for *ἑωυτοῖσι*, and *σφι* for *αὐτοῖσι*. For *δοῦναι σφίσι λόγον* cp. ch. 25, l. 6.

— 5. **τὸ προσωτέρω**, adverb, "further."

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45. 7. **φυλασσομένους**, "being kept under guard."

— 8. **καταπλέουσι**: the dative belongs to *ἐς μάχην κατέστη*: *ἀντιάζω* would take an accusative, cp. ii. 141 (middle).

— 9. **οἱ κατιόντες**, "those who were returning," as from exile.

— 11. **οὕτω δή**, "therefore."

— 13. **ἐμοὶ δοκέειν**, "as it seems to me," so in ch. 135: compare such expressions as *ὡς εἰπεῖν*.

— 14. **οὐδὲν ἔδεε**, "there would have been no need": verbs which express necessity or duty, *ἔδει*, *χρῆν*, *ὤφελον*, are commonly thus used in the historic tenses of the indicative without *ἄν*.

— 15. **αὐτοί**, "by themselves."

— 16. **παραστήσασθαι**, "to bring him over" to their conditions, "force him to surrender": cp. ch. 13 and 155.

— 17. **οὐδὲ λόγος αἱρέει**, "it is not reasonable either": *λόγος αἱρέει* (or *ὁ λόγος αἱρέει*) means properly "reason convinces one": cp. ii. 33, *καὶ δὴ καὶ ὁ λόγος οὕτω αἱρέει.*

— 17. **τῷ**, relative, with *τοῦτον* as antecedent.

— 18. **πλήθεϊ πολλοί**: cp. ch. 11 (near the end).

— 22. **νεωσοίκους**, *i.e.* sheds to receive ships, when they were drawn up on land.

— 23. **προδιδῶσι**, "desert."

— 24. **αὐτοῖσι τοῖσι νεωσοίκοισι**: cp. ch. 100, *αὐτῇ τῇ κάλυκι*, "together with the husk," and (without the article) ch. 126, *αὐτῷ ἵππῳ.*

46. 2. **καταστάντες ἐπί**: this expression is regularly used for the introduction of ambassadors or other persons to an audience, either of the magistrates or of an assembly: cp. ch. 156. The substantive *κατάστασις* occurs just below. The magistrates here spoken of would be the Ephors. (Stein.)

— 3. **οἷα κάρτα δεόμενοι**: cp. viii. 59, *πολλὸς ἦν ἐν τοῖσι λόγοισι οἷα κάρτα δεόμενος.* For *οἷα* cp. ch. 4, l. 7.

— 6. **οὐ συνιέναι**: as Plutarch tells the story it goes *τὰ δὲ ὕστερα οὐ συνήκαμες διὰ τὸ τὰ πρῶτα ἐπιλελᾶσθαι.* (Stein.)

— 9. **τῷ θυλάκῳ περιεργάσθαι**, "that they had overdone it with the bag," *i.e.* "that the bag was not necessary"; which may mean either that the whole performance was a needless impertinence; or that the words *ὁ θύλακος ἀλφίτων δεῖται*, "our bag wants meal," would have been enough, without showing the bag

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itself; or finally that the word *θύλακος* might have been left out; if they really wished to study brevity, it would have been enough to say *ἀλφίτων δεῖται.* Perhaps the second explanation is the most probable. In any case it cannot mean that the bag would have been enough without the words, as in the similar story told of the Chians: but the point in both stories lies in the attempt to imitate Laconic brevity, after eloquence had failed.

46. 10. **δ' ὦν**, "however"; cp. ch. 80, *ἐλέχθησαν δ' ὦν.*

47. 4. **ἐπὶ Μεσσηνίους**: *i.e.* in the second Messenian war, about 640 B.C.

— 5. **οὐκ οὕτω**, "not so much": cp. ch. 120 (end).

— 5. **τιμωρῆσαι**, "help": the infinitive depends on *βουλόμενοι.*

— 6. **τίσασθαι**: supply *τοὺς Σαμίους*, *i.e.* those who remained in Samos: the genitive *τῆς ἁρπαγῆς* expresses the cause for which they wished to take vengeance. For the fact referred to, see i. 70.

— 11. **ζῴων κ.τ.λ.**, "with many figures woven into it": *ζῷα* are not necessarily animals, but decorative figures of any kind; cp. ii. 124, *λίθου τε ξεστοῦ καὶ ζῴων ἐγγεγλυμμένων* (of the pyramid of Cheops). The word *ζῳδίων* is used in i. 70 for the figures on the bowl above mentioned.

— 12. **κεκοσμημένον δέ κ.τ.λ.**, "embroidered with gold thread and with cotton": cp. Ezekiel xxvii. 7, "Of fine linen with broidered work from Egypt was thy sail." (Stein.)

— 12. **εἰρίοισι ἀπὸ ξύλου**: cp. ch. 106.

— 13. **τῶν δὲ εἵνεκα κ.τ.λ.**, "cause for marvel is afforded by each thread."

— 14. **ἐοῦσα λεπτή**, "fine as it is."

— 16. **τοιοῦτος ἕτερος**, "such another": cp. ch. 79, l. 11.

— 17. **τὸν ἐν Λίνδῳ ἀνέθηκε**: see ii. 182: *τόν*, "that which."

48. 1. **στρατεύματος**, "expedition": so elsewhere in Herod. *e.g.* i. 6, *τὸ Κιμμερίων στράτευμα.* (Stein.)

— 2. **ὥστε γενέσθαι**, "so that it should be made."

— 3. **εἶχε . . . γενόμενον**, "had been done": the expression is different, however, from the use of *ἔχω* with the aor. participle of a transitive verb, *e.g.* *δουλώσας εἶχε, καταστρεψάμενος ἔσχε*, and means rather "an outrage existed which had been done."

— 4. **γενεῇ πρότερον κ.τ.λ.** It is hopeless to attempt to set right the chronology. This expedition took place about 525 B.C., the mixing-bowl was sent to

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Crœsus about 555 B.C.; but Alyattes died in 560 B.C. and Periander in 585 B.C. The date, however, is doubly indicated by *γενεῇ πρότερον* and *κατὰ τὸν αὐτὸν χρόνον κ.τ.λ.*, so that it is useless to read *τρίτῃ γενεῇ* unless we also omit the second indication.

48. 6. **τῇ ἁρπαγῇ**: to be taken with *τὸν αὐτὸν χρόνον*, "the same time as the robbery."

— 6. **Κερκυραίων**, genitive dependent on *ἀνδρῶν τῶν πρώτων*.

— 9. **ἐπ' ἐκτομῇ**, "to be made eunuchs": cp. viii. 105, where Herodotus observes that for places of trust eunuchs were more highly esteemed than other men by the "Barbarians."

— 9. **προσσχόντων**, "having come in to land."

— 11. **ἐπ' οἷσι ἀγοίατο**, "namely for what purpose they were being taken," an explanation of *τὸν λόγον*: for the use of the relative in indirect questions cp. ch. 41, l. 3.

— 12. **ἅψασθαι**, "take hold," as suppliants.

— 13. **οὐ περιορέοντες**, "not permitting (any one)."

— 16. **κατὰ ταὐτά**, "in the same manner."

— 16. **νυκτὸς γάρ κ.τ.λ.**: for this use of *γάρ* cp. ch. 34 (beginning).

— 18. **ἵστασαν**, "they arranged."

— 19. **τρωκτά**, "cakes," "baked sweetmeats."

— 21. **ἐς τοῦτο . . . ἐς ὅ**, "for so long . . . until."

— 23. **ἀπολιπόντες**, intransitive.

49. 2. **φίλα**, "friendly relations."

— 3. **οἱ δέ**: cp. ch. 37, l. 8.

— 5. **νῦν δέ**, "but as it is."

— 5. **ἔπειτε**, "since the time when."

— 6. **ἐρίζοντες ἑωυτοῖσι κ.τ.λ.**, "being at strife with one another": the word *ἐρίζοντες* is conjecturally substituted for *ἐόντες*, but perhaps one or more words have been lost. For the enmity between the Corinthians and Corcyreans, cp. Thuc. i. 13, 25, 32, etc.

— 7. **τούτων ὧν εἵνεκεν** refers back to the story which has been told in ch. 48.

50. 1. **ἀπέπεμπε**, "was sending," at the time spoken of.

— 3. **τιμωρεύμενος**, "in order to take revenge (on them)": *τιμωρεῖν* is to "help" or "avenge" another person (*dat.*) as in ch. 47: *τιμωρεῖσθαι* "to take vengeance for oneself," with *accus.* of the person on whom vengeance is taken (as also in the active): cp. ch. 53 (end).

— 3. **πρότεροι . . . ἦρξαν . . . ποιήσαντες**, "first began the wrong, and did," etc.

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50. 4. **ἀτάσθαλον**: a Homeric word meaning "reckless" or "presumptuous." Herodotus uses it of the angry words which Xerxes ordered to be spoken to the Hellespont, *βάρβαρά τε καὶ ἀτάσθαλα* (vii. 35); also of the character of Artaÿctes (ix. 116), who violated the temple of Protesilaos: cp. also ii. 111, and ch. 80 of this book.

— 6. **ἀπέκτεινε**: he was enraged by calumnies against her and either threw a footstool at her or kicked her.

— 6. **συμφορὴν τοιήνδε**, accus. subject of *γενέσθαι*, dependent on *συνέβη*: *τοιήνδε* refers to the story which follows.

— 8. **ἡλικίην**, "as regards age."

— 11. **ὡς οἰκὸς ἦν**, "as was likely," or "as was reasonable."

— 13. **προπέμπων αὐτούς**, "bringing them on their way," "accompanying them as they set out."

— 14. **ὅς**, used interrogatively for *ὅστις*, cp. ch. 41, l. 3: so *τά* in ch. 51, l. 2.

— 16. **ἐν οὐδενὶ λόγῳ ἐποιήσατο**, "took no account of": cp. ch. 125, *ἐν ἀνδραπόδων λόγῳ ποιεύμενος*.

— 19. **οὔτε . . . τε οὔτε . . . τε**: an unusual combination: "he would not address him, and he neither spoke when he was spoken to by his father, nor answered his questions."

— 21. **πέρι θυμῷ ἐχόμενος**: the words *θυμῷ ἐχόμενος* mean "possessed by anger"; and if the text is right *πέρι* would seem to be an adverb, "excessively," as in Homer, *e.g.* *τὸν πέρι Μοῦσ' ἐφίλησεν*, Odyss. viii. 63.

51. 2. **τά**: cp. ch. 50, l. 14.

— 6. **νόῳ λαβών**: cp. ch. 41 (beginning).

— 6. **οὐδεμίαν μηχανὴν εἶναι μὴ οὐ κ.τ.λ.**, "that it could not be but that," etc.: *μὴ οὐ* because of the negative *οὐδεμίαν*, cp. ii. 181, *ἔστι τοι οὐδεμία μηχανὴ μὴ οὐκ ἀπολωλέναι*.

— 8. **ὑποθέσθαι**, "suggested": cp. *ὑποκειμένῳ*, ch. 40.

— 10. **μαλακὸν ἐνδιδόναι**, "to show signs of yielding": so also in ch. 105: cp. vii. 52, *οἱ δὲ δικαιοσύνην καὶ πιστότητα ἐνέδωκαν, ἄχαρι δὲ οὐδέν*.

— 11. **τῇ**, "where," answering to *ἐς τούτους* and equivalent therefore to *παρ' οἷς*.

— 13. **μὴ δέκεσθαι**: so often after verbs containing a negative idea.

— 14. **ἀπηλαύνετ' ἄν**, "he used to be driven away," the *iterative* use of the imperfect with *ἄν*: so below, *ἂν ἤιε*, and also in ch. 148.

— 17. **ἐπ' ἑτέρην**, *i.e.* *οἰκίην*.

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52. 2. **ὃς ἄν** : the antecedent is *τοῦτον* below.

— 4. **ὅσην δή**, "a certain amount, whatever it might be" : so ch. 159, *ὅσας δὴ ἑκάστοισι ἐπιτάσσων*.

— 4. **πρός**, "because of" : properly, "with a view to."

— 6. **πρὸς δέ**, "and moreover."

— 7. **ἀπειρημένου**, "a thing forbidden," genitive after *πειρᾶσθαι*.

— 8. **στοιῇσι**, a collateral form of *στοῇσι*, "the porticoes" of temples and squares.

— 9. **ἀλουσίῃσι κ.τ.λ.** : for the plural cp. ch. 129, *ἀγρυπνίῃσι*, "sleeplessness."

— 10. **συμπεπτωκότα**, "fallen into" : cp. Soph. Ajax, 429, *τοιοῖσδε κακοῖς συμπεπτωκότα*. (Stein.)

— 10. **οἴκτειρε** : Dialect § 9 (*b*).

— 10. **ὑπείς τῆς ὀργῆς**, "relaxing from his anger."

— 12. **ταῦτα τὰ νῦν ἔχων πρήσσεις**, *i.e. ταῦτα πρήσσειν τὰ νῦν ἔχων πρήσσεις*, and *ταῦτα πρήσσειν* is equivalent to *οὕτω πρήσσειν*, "to fare thus as thou now farest with thy present fortune" : *ἔχων* is thrown in as an antithesis to *ἔχω* in the next sentence, "to have the fortune which thou now hast, or the good things which I have."

— 14. **ἐπιτήδεον**, *i.e.* "submissive" : for the form compare *ὠμοβόεος* (ch. 9), so also *τέλεος, αἴγεος* and some other adjectives.

— 16. **εὐδαίμονος** : the wealth of Corinth was proverbial, and it was called *ἀφνειός, ὀλβία* or *εὐδαίμων* in reference to it : cp. Thuc. i. 13. (Stein.)

— 16. **βασιλεύς**, because destined as successor by his father.

— 17. **ἐς τόν σε ἥκιστα ἐχρῆν**, "towards him to whom you were most bound not to act so."

— 18. **ἐν αὐτοῖσι**, "in those matters," referring indirectly to the death of Melissa.

— 19. **αὕτη**, *i.e.* the misfortune.

— 20. **τὸ πλεῦν . . . ὅσῳ**, "more (affected by it) in as much as," etc.

— 21. **σφέα**, "those things" : *σφέα* is a correction of *σφε*, which would mean "her," "I killed her myself" ; but this use of *σφε* is hardly admissible in Herodotus.

— 22. **κρέσσον** : for the form compare *μέζων, πλέων, ἐς ἔσω* and also *δέξω, ἐδέχθην* (from *δείκνυμι*).

— 23. **οκοῖόν τι**, "what a (terrible) thing."

— 24. **ἄπιθι**, "come back" : cp. *ἀπεκάλεε* in the next chapter.

— 25. **κατελάμβανε**, "endeavoured to restrain" : so *καταλαβεῖν αὐτῶν αὐξανομένην τὴν δύναμιν* (i. 46).

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52. 26. **ἱρὴν ζημίην κ.τ.λ.**, "that his father ought to pay a fine to the god for speaking with him," in accordance with his own proclamation.

— 28. **ἄπορόν τι**, "quite hopeless": *τι* strengthens the adjective.

53. 2. **ὅ τε Περίανδρος**: the *τε* belongs properly to *παρηβήκεε*.

— 3. **συνεγιγνώσκετο**, "he admitted to himself."

— 7. **οὔκων ἐνώρα**, "he did not perceive it," *i.e.* the power to govern: *οὐκῶν* is here simply an emphasised negative.

· 8. **νωθέστερος**, "too dull of wit": the word is used in Homer to express the sluggishness of the ass, Iliad xi. 559.

— 8. **ὑποκρίσιος**: an emendation of the MS. reading *ἀνακρίσιος*, which would mean "dispute," "opposition."

— 11. **ἑωυτοῦ δὲ θυγατέρα**, "who was his own daughter": this use of *δέ* is common with Herodotus in adding further indications of a person or thing: cp. i. 114, *ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός*, and vii. 10 (*a*), *πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ*. (Stein.)

— 13. **λεγούσης**: the sentence is resumed after her speech in a different form, so that there is a kind of *anacoluthon*. The speech is almost entirely made up of fragments of proverbial philosophy, such as it might be supposed would have been suggested by Periander, who was counted among the Seven Sages (cp. *διδαχθεῖσα ὑπὸ τοῦ πατρός*, below). (Stein.)

— 14. **βούλεαι**: Dialect § 14.

— 15. **διαφορηθέντα**, "plundered."

— 16. **ἀπελθών**, "coming back": so *ἄπιθι* below.

— 17. **φιλοτιμίη**, "pride."

— 18. **μὴ τῷ κακῷ τὸ κακὸν ἰῶ**: a proverb, *μὴ κακοῖς ἰῶ κακά* (Æschylus), *διανοεῖται κακὸν κακῷ ἰᾶσθαι* (Thucydides). (Stein.)

— 18. **πολλοὶ τῶν δικαίων κ.τ.λ.**, "many prefer that which is more reasonable to that which is absolutely just," meaning that this is what one ought to do. Aristotle says *ἔστι δὲ ἐπιεικὲς τὸ παρὰ τὸν γεγραμμένον νόμον δίκαιον*, "equity" in fact, which in this case would perhaps excuse the act in question as done without premeditation. (Stein.)

— 20. **τὰ μητρώια κ.τ.λ.**, "by seeking the things of their mother have lost the things of their father": another proverb no doubt.

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53. 22. **ὁ δέ**, *i.e.* Periander.

— 26. **οὐδαμά**, "never": so elsewhere in Herodotus, *e.g.* ch. 10, *οὐδαμὰ ὑσθεῖσαι.*

— 26. **ἔστ᾽ ἄν**, "so long as."

— 31. **ἐπὶ τούτοισι**, "on these conditions."

— 32. **ἐστέλλετο**, "was preparing to set out."

— 33. **ὁ δὲ παῖς οἱ**: cp. ch. 3, l. 11.

— 37. **ἐτιμωρέετο**, "was taking vengeance on."

54. 1. The narrative is resumed from ch. 47.

— 4. **κατὰ τὸ προάστειον**, "by the suburb," which lay along the shore.

— 4. **μετά**, adverb.

— 6. **κατὰ δὲ τὸν ἐπάνω πύργον κ.τ.λ.** This apparently describes a separate attack, which took place simultaneously with the other.

— 8. **δεξάμενοι κ.τ.λ.**, "after having sustained the attack of the Lacedemonians for a short time."

55. 5. **συνεσπεσόντες κ.τ.λ.**, "rushed in with the Samians as they fled."

— 8. **τῷ Σαμίου**, "son of Samios."

— 9. **Πιτάνῃ**, a suburb of Sparta.

— 11. **οἱ τῷ πατρί**: cp. ch. 3, l. 11.

— 12. **οἱ ὁ πατήρ**, "*his* father."

— 14. **ταφῆναι**: see note on ch. 23, l. 19: for *διότι* with infin. cp. ch. 156. The burial referred to means no doubt the erection of a monument after the state had got rid of despots.

56. 1. **σφι . . . ἐγεγόνεσαν**, "had passed while they," etc.

— 2. **ἐς τὸ πρόσω κ.τ.λ.**, "no progress onwards was made with their affairs": apparently *προεκόπτετο* is passive used impersonally, with the genitive *τῶν πρηγμάτων* dependent upon it: *οὐδέν* as adverb. The construction in i. 190, *ἀνωτέρω οὐδὲν τῶν πρηγμάτων προκοπτόμενων*, is different.

— 4. **ὡς δὲ ὁ ματαιότερος κ.τ.λ.**, "according to the less trustworthy report which has got abroad": *lit.* "as the tale has gone forth which is," etc. The usual expression is *ὥρμηται λέγεσθαι* (*e.g.* iv. 16); hence some editors have written *λέγεσθαι* here instead of *λέγεται* (transposing the comma). For *ματαιότερος* cp. vi. 68.

— 7. **τοὺς δέ**, "and they."

— 7. **οὕτω δή**, "therefore": cp. ch. 45, l. 11.

— 9. **Λακεδαιμόνιοι Δωριέες.** Lacedemonians who were *not* Dorians had taken part in the Trojan war. This sentence seems to be thrown in for the purpose of

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connecting the Samian episodes more clearly with the general scope of the history.

57\. 3. **καὶ αὐτοί**, "themselves too."

— 3. **ἐς Σίφνον**, "making for Siphnos": it is not meant of course that the Lacedemonians had sailed away to Siphnos.

— 4. **πρήγματα**, "fortunes."

— 5. **νησιωτέων**: without article, as a proper name. By the "islanders," the inhabitants of the Cyclades are especially meant.

— 8. **γινομένων αὐτόθεν**, "produced from them."

— 9. **θησαυρὸς . . . ἀνακέεται**, "there is a treasury dedicated." Several states had special places set apart at Delphi for their offerings; that of the Corinthians (or of Kypselos) is mentioned i. 14, 51, that of Clazomenai i. 51. In this case the tithe was paid regularly year by year, and so the treasury was gradually furnished forth. Pausanias says that they afterwards failed to pay the tithe, and that their mines were overflowed by the sea as a punishment.

— 9. **ὅμοια**, adverb with *ἀνακέεται*: cp. ch. 8 (beginning).

— 10. **αὐτοί**, "among themselves."

— 11. **ὦν**, "so then," "now."

— 12. **ἐχρέωντο**, "they consulted": cp. *ἔχρησε* below.

— 13. **οἷά τε ἐστί**, "could," *i.e.* "would be permitted to."

— 15. **ἀλλ' ὅταν**: oracles often begin thus with a connecting word, as if they were originally part of a long continuous utterance: cp. i. 47, *οἶδα δ' ἐγώ*; i. 55, *ἀλλ' ὅταν ἡμίονος*; vi. 19, *καὶ τότε δή, Μίλητε*; and vi. 77, *ἀλλ' ὅταν ἡ θήλεια*: these last two are known to have been originally joined together.

— 17. **φράσσασθαι**, an Epic form: here it means "to beware of," equivalent to *φυλάξασθαι* below: *φράδμων* is from the same stem.

— 18. **τότε**: at the time when the Samians came: the remark is parenthetical.

58\. 2. **γνῶναι**, "to perceive the meaning of."

— 2. **τότε εὐθύς**, *i.e.* when it was given.

— 4. **προσῖσχον**, "put in to land."

— 6. **τὸ δὲ παλαιόν**, "Now in old times."

— 6. **μιλτηλιφέες**, the Homeric *μιλτοπάρῃοι*, painted with vermilion on the bows.

— 11. **χρῆσαι**, "to lend": the first meaning of *χράω* is to "supply that which is needed," hence of oracles to "give the needed reply": then *χράομαι* means to "get the thing needful supplied," "borrow," hence of

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oracles to "consult," and from this comes the common meaning to "use."

58. 14. **συμβαλόντες**, "having engaged battle."

— 16. **αὐτοὺς . . . ἔπρηξαν**, "they exacted from them."

59. 1. **Ἑρμιονέων**, the people of Hermiōn or Hermionē, situated in the peninsula of Argolis, nearly opposite the long island of Hydrea.

— 4. **ἔκτισαν**, cp. ch. 44, note on l. 4.

— 4. **ἐπὶ τοῦτο**, "for this purpose": more usually *ἐπὶ τούτῳ* in this sense.

— 5. **ἐξελῶντες** expresses the purpose for which they went.

— 8. **τῆς Δικτύνης**: Dictyna was a name of Artemis in Crete

— 10. **μετὰ Κρητῶν**, "in combination with the Cretans": the commercial friendship of the Eginetans and Cretans was proverbial (*Κρὴς πρὸς Αἰγινήτην*). (Stein.)

— 11. **τῶν νεῶν καπρίους ἐχουσέων κ.τ.λ.** Either the words *τὰς πρώρας* must be taken after *ἠκρωτηρίασαν* and *ἐχουσέων* both, and *καπρίους* is an adjective meaning "like boars;" or *καπρίους ἐχουσέων*, "having boars (as their sign)," will stand apart from *πρώρας* altogether, *κάπριος* being an Epic form of *κάπρος*. The latter rendering is perhaps the better.

— 13. **ἔγκοτον ἔχοντες**, "having a grudge against": a phrase which occurs several times in Herodotus, cp. vi. 73: elsewhere *ἔγκοτος* is used as an adjective.

— 15. **Ἀμφικράτεος**: Amphicrates was an ancient king of Samos.

— 16. **αὕτη**, "this which has been mentioned."

60. 1. Herodotus, as has been said, lived for some years in Samos, and he shows much acquaintance with the island and its history, together with an interest in the Samians which makes him palliate some very questionable behaviour: see vi. 13, etc.

— 1. **ἐμήκυνα**, *i.e. τὸν λόγον.*

— 1. **σφι**, "by them."

— 2. **μέγιστα ἁπάντων Ἑλλήνων**, "the greatest in all Hellas," "greater than those which any other Hellenes have produced."

— 4. **ὀργυιάς**: the *ὀργυιά* (from *ὀρέγω*) is properly the "stretch" of the extended arms, which is still used by sailors as a rough way of measuring fathoms: as a measure it was about 6 ft. 1 in.

— 4. **τούτου**, repeating the genitive *ὄρεος*, as in ch. 14 (beginning).

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60. 4. **ὄρυγμα κ.τ.λ.**, *i.e.* a tunnel through the mountain, beginning from its base on one side and running upwards, to bring water through from the other side.

— 6. **στάδιοι**: the *στάδιος* is 100 *ὀργυιαί* (about 606 feet).

— 6. **εἰσί**: attracted into the plural by *στάδιοι*, as is usual with Herodotus in such expressions.

— 7. **ἄλλο ὄρυγμα**, *i.e.* the channel for the water, cut in the ground of the main tunnel.

— 8. **βάθος**: accusative of respect.

— 15. **καὶ εἴκοσι**, "as much as twenty."

— 16. **νηός**, *i.e.* the celebrated temple of Hera: it measured 346 feet by 189. The still larger temple of Artemis at Ephesos was not yet finished at the time when Herodotus wrote. (Stein.)

— 18. **πρῶτος**, because he did not live to complete it.

— 18. **ἐπιχώριος**, *i.e.* a native of Samos.

61. 1. For the insurrection of the Magians (or Magian) see the inscription quoted in the Introduction.

— 2. **παραφρονήσαντι**: observe the meaning of the aorist.

— 2. **ἐπανιστέαται**: Dialect § 19.

— 3. **Μάγοι.** The Magians were the priests of the Median religion, who had retained their position to a great extent under the Persians: see i. 132 and 140.

— 4. **καταλελοίπεε**: Dialect §§ 9 and 15.

— 6. **ὡς κρύπτοιτο γενόμενος**, "that its occurrence was being kept secret."

— 8. **εἰδείησαν**, "were assured": so *ἠπιστέατο* in ch. 66.

— 8. **πρὸς ταῦτα**, "with a view to this," "therefore."

— 9. **βουλεύσας τάδε**, "having formed a plan as follows."

— 9. **τοῖσι βασιληίοισι**, "the royal power": so also in ch. 65.

— 10. **οἱ συνεπαναστῆναι**, "made insurrection with him."

— 14. **Σμέρδιν**: his name, as we gather from the Behistun inscription, was really Gaumata.

— 15. **ἀναγνώσας**, "having persuaded": cp. i. 87, *τίς σε ἀνθρώπων ἀνέγνωσε . . . πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι.*

— 15. **ὥς οἱ αὐτός κ.τ.λ.**, "saying that he would manage all for him."

— 17. **τῇ τε ἄλλῃ**, "both to the other parts of the empire": so (i. 1) *τῇ τε ἄλλῃ ἐσαπικνέεσθαι καὶ δὴ καὶ ἐς Ἄργος*, "they came to the other parts of the world and also to Argos": so too elsewhere in Herodotus.

— 19. **ἀκουστέα**: in this impersonal construction the verbal

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is often plural; cp. the use of ὅπλα (ch. 35), βιώσιμα (ch. 109), etc.

61. 19. **τοῦ λοιποῦ**, "for the future."

62. 3. **εὕρισκε γάρ κ.τ.λ.**, "finding Cambyses," etc.; cp. ch. 63 (beginning).

— 4. **τῆς Συρίης ἐν Ἀγβατάνοισι**, "in Syria at Agbatana": the position of this small town is uncertain.

— 5. **ἐς μέσον**, because of the idea of motion implied.

— 5. **ἐκ τοῦ Μάγου**, "by the Magian."

— 7. **ἐλπίσας**, "supposing": so in ch. 157.

— 8. **πεμφθέντα γάρ κ.τ.λ.**, "for he supposed that he," etc. For the event see ch. 30.

— 9. **ὡς ἀποκτενέοντα**, "for the purpose of slaying."

— 9. **τοι**: Dialect § 5.

— 9. **προσέθηκα**, "gave in charge (to do)."

— 12. **οὐκ ἔστι ταῦτα ἀληθέα, ὄκως**, "it is not true that...."

— 13. **κοτέ**, *lit.* "ever": here it gives an indefinite meaning to the verb, "that he *can* have," etc.

— 18. **ἀνεστᾶσι**, "have risen from their graves."

— 18. **προσδέκεο**, "expect" (imperative).

— 18. **Ἀστυάγεα**, the old king of the Medes, whom Cyrus deposed, being (according to tradition) his grandson; see i. 107-130.

— 19. **ὥσπερ πρὸ τοῦ**, *i.e.* if the dead have not come to life again.

— 20. **οὐ μή**, "there is no fear lest," etc.: cp. vii. 53, *οὐ μή τις ἡμῖν ἄλλος στράτος ἀντιστῇ κοτε ἀνθρώπων.*

— 20. **νεώτερον**, "calamity": properly it means "change," but it is commonly used euphemistically for an evil event or violent disturbance of the existing order: *e.g.* i. 210, *παῖδα τὸν ἐμὸν νεώτερα βουλεύειν περὶ σέο.*

— 21. **μεταδιώξαντας**: supply *ἡμέας.*

— 22. **παρ' ὅτευ ἥκων**: the participle contains what is in fact the main verb, "from whom he has come hither to proclaim," etc. For *ὅτευ* see Dialect § 7.

63. 1. **ἤρεσε γάρ**: this anticipating *γάρ* (which has reference to the next clause, *αὐτίκα μεταδίωκτος γενόμενος κ.τ.λ.*) is especially common in Herodotus. It must be translated in English by "since" or some such word. We have it again just below, *φῇς γὰρ ἥκειν*, where it is answered by *ὤν*. It is found also in Homer, *e.g.* Iliad xxiii. 156, *Ἀτρείδη, σοὶ γάρ τε μάλιστα κ.τ.λ.*

— 6. **χαίρων**, "in peace," "unhurt": cp. ch. 29, l. 8.

— 7. **τῶν τις**, a very common order of words in Herodotus, found also in Homer.

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63. 9. **ἐξ ὅτευ**, "since the time when."

— 10. **ὁ δέ μοι Μάγος**: cp. i. 207, *τὰ δέ μοι παθήματα . . . μαθήματα γέγονε*.

— 11. **ἀπέδεξε**, "appointed": see Dialect § 18.

— 13. **ἐπιθέμενον**: so i. 111, *φὰς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι*. (Krüger.)

— 14. **ἐπικατεψευσμένος**, deponent.

— 15. **οἷα**, "such things as," hence simply, "as."

— 18. **ἐπιβατεύων**, "stepping into," hence, "usurping": cp. ix. 95, *ἐπιβατεύων τοῦ Εὐηνίου οὐνόματος*; in ch. 67 we have *ἐπιβατεύων τοῦ Σμέρδιος*, "usurping the place of Smerdis."

— 20. **τόν**, "him whom."

64. 2. **ἡ ἀληθείη τῶν τε λόγων καὶ τοῦ ἐνυπνίου**, "the truth of the report and of the dream," *i.e.* the fulfilment of the dream by the report. (Stein.)

— 3. **ὅς ἐδόκεε**, "since he thought": see ch. 30.

— 4. **ἐς τὸν βασιλήιον θρόνον**, because of the idea of motion implied: cp. ch. 62, l. 5.

— 8. **τῇ ἁπάσῃ συμφορῇ**, dative after *περιημεκτήσας*.

— 9. **τὴν ταχίστην**, "by the quickest way."

— 11. **τοῦ ξίφεος**: no doubt the Persian *ἀκινάκης* is meant, which was a short dagger-like sword worn at the right thigh.

— 13. **κατὰ τοῦτο τῇ**, "in the place where": see ch. 29.

— 15. **καιρίῃ**, *i.e.* *πληγῇ*, "with a mortal blow": cp. Æschyl. Ag. 1303, *πέπληγμαι καιρίαν πληγήν*.

— 17. **ἐκέχρηστο ἐκ Βουτοῦς πόλιος**, "an oracle had been given from Buto": this was the oracle of Leto in Egypt, described ii. 155.

— 20. **τὰ πάντα πρήγματα**, "his seat of government," or "all his wealth": Agbatana was the old capital of Media.

— 22. **ἔλεγε ἄρα**, "meant, as it appeared": cp. ch. 34, l. 14, and below, *οὐκ ἐνῆν ἄρα*.

— 25. **ἐσωφρόνησε**: "came to his right senses."

— 26. **ἐνθαῦτα**, "here."

65. 1. **τότε μὲν τοσαῦτα**, "at that time he said so much only."

2. **ὡς εἴκοσι**, "about twenty."

— 4. **καταλελάβηκέ με**, "necessity has come upon me."

— 4. **τό**, with *τοῦτο* as antecedent.

— 7. **μηδαμὰ ὄφελον ἰδεῖν**, "I would I had never seen": *μηδαμά* for *μήποτε*, so *οὐδαμά* for *οὔποτε* below, and regularly in Herodotus: cp. ch. 10, l. 12.

— 11. **ἀπαιρεθέω**: Dialect § 16.

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65. 12. **ταχύτερα ἢ σοφώτερα** : cp. vii. 194, *γνοὺς ὡς ταχύτερα αὐτὸς ἢ σοφώτερα ἐργασμένος εἴη.* (Stein.)

— 13. **οὐκ ἐνῆν ἄρα**, "there is not, as it appears, the power contained": an idiomatic use of the imperfect with *ἄρα*, referring back to the past time, when the truth was not yet perceived which now appears: cp. ix. 48, *τῶν δ' ἄρ' ἦν οὐδὲν ἀληθές*: see also iv. 45.

— 14. **ὁ μάταιος**, "fool that I was."

— 15. **οὐδαμὰ ἐπιλεξάμενος μή**, "never having a care lest."

— 20. **οὐδὲν δεόν**, "when there was no need": impersonal verbs are regularly used thus absolutely in the accus. neut. of the participle: *οὐδέν* is an adverb.

— 21. **Σμέρδις γὰρ δή κ.τ.λ.**, "for it was Smerdis the Magian," etc.

— 24. **μηκέτι ὑμῖν ἐόντα**, "that ye have him no longer": *μή* perhaps because of the imperative *λογίζεσθε*.

— 24. **οἱ δὲ ὑμῖν Μάγοι**: *ὑμῖν* must be taken with *τῶν βασιληίων*, "your kingdom"; cp. ch. 63, l. 10: *βασιληίων* as in ch. 61.

— 27. **τὸν μέν**: the antecedent is *οὗτος μέν* below.

— 31. **δεύτερα τῶν λοιπῶν**, "next in order of the things which remain to be done," (or *τῶν λοιπῶν* may depend on *ἀναγκαιότατον*).

— 32. **τὰ θέλω κ.τ.λ.**, "what dying I desire to have done for me."

— 34. **θεοὺς τοὺς βασιληίους**, "the gods of the royal house": cp. v. 106.

— 35. **Ἀχαιμενιδέων**: see note on ch. 2, l. 12; they would be personally most concerned. Dareios was in fact of this family, and probably also Otanes.

— 35. **μὴ περιιδεῖν κ.τ.λ.**, "not to suffer the return of the chief power to the Medes."

— 36. **ἐς Μήδους**, because the Magians were Medes: cp. note on ch. 61, l. 3.

— 37. **ἔχουσι αὐτὴν κτησάμενοι**, "they have obtained it": so i. 27, *τοὺς σὺ δουλώσας ἔχεις.*

— 38. **ἀπαιρεθῆναι**, "they should be deprived (of it)": so *ἀπαιρεθέω* above.

— 39. **κατεργασάμενοι (ἔχουσι)**, "they have conquered it."

— 39. **ἀνασώσασθαι**, "ye should recover it": the subject changes again.

— 40. **ταῦτα ποιεῦσι ὑμῖν**, "if ye do this."

48. **πᾶσαν τὴν ἑωυτοῦ πρῆξιν**, "all his fortunes."

66. 1. **ἀνακλαύσαντα**, "had cried aloud in lamentation."

— 2. **τὰ ἐσθῆτος ἐχόμενα εἶχον**: cp. ch. 25, *τὰ εἶχον σιτίων ἐχόμενα.*

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66. 5. **ἀπήνεικε**, "it carried off," *i.e.* *ἡ νοῦσος*: for *ἀπήνεικε* cp. vi. 27, *λοιμὸς ὑπολαβὼν ἀπήνεικε*. (Stein.)

— 7. **ἑπτὰ ἔτεα κ.τ.λ.**, from 529-522 B.C.

— 10. **ὑπεκέχυτο**: so in ii. 152, *καὶ τῷ μὲν δὴ ἀπιστίη μεγάλη ὑπεκέχυτο χαλκέους οἱ ἄνδρας ἥξειν ἐπικούρους*.

— 10. **ἔχειν τὰ πρήγματα**, "were in possession of the government."

— 11. **ἠπιστέατο**, "they felt sure": so *εἰδείησαν*, ch. 61.

— 11. **ἐπὶ διαβολῇ**, "to deceive," as *διαβεβλημένος* in ch. 1, and *διαβάλλειν* elsewhere, *e.g.* v. 50, 97, 107, (or perhaps "to cause dissension"; cp. v. 35, *Μεγαβάτῃ διαβεβλημένος*).

— 12. **οἱ**, *i.e.* against Smerdis.

— 14. **ἐνεστεῶτα**, "was established": cp. *ἐνιστάμενος*, ch. 68 (beginning).

— 15. **μὴ μέν**: *μέν* for *μήν*, as usual in Herodotus: so we have *ἦ μέν*, *γε μέν*, etc.

67. 2. **ἐπιβατεύων κ.τ.λ.**, see note on ch. 63 (end).

— 3. **τοὺς ἐπιλοίπους—τῆς πληρώσιος**, "which remained for the completion of the eight years for Cambyses," *i.e.* which were required to make the reign of Cambyses one of eight years: *ἐς τὰ ὀκτὼ ἔτεα* depends on *πληρώσιος*, "the completion up to the eight years."

— 5. **ἀπεδέξατο**: Dialect § 18.

— 6. **πόθον**: the organisation of tribute by Dareios gave occasion no doubt to this regret.

68. 4. **Φαρνάσπεω**: apparently the same as the father of Cassandanē, in which case Otanes would be the uncle of Cambyses: but in the Behistun inscription he is called "Utana son of Thukhra."

— 7. **ὅς περ ἦν**, "the person that he really was."

— 7. **τῇδε συμβαλλόμενος**, "making conjecture by this."

— 11. **ἔσχε**, "had married": **εἶχε**, "had as his wife." The new king would take the wives as well as the other property of the former king. So Dareios too married this Phaidymē and also Atossa.

— 22. **σὺ δέ**: an emphatic way of introducing the apodosis, especially with personal pronouns: cp. ch. 37, note on l. 8, and ch. 69 (middle).

— 22. **Ἀτόσσης**, the sister and wife of Cambyses mentioned at the end of ch. 31.

— 22. **ὅτεῳ τούτῳ**, "who this is with whom."

— 23. **πάντως γὰρ δή κου**, "for surely I suppose."

— 27. **συγκατημενέων**, "dwelling together with me (in the palace)," *i.e.* the other members of the royal harem: for the form see Dialect § 2 (*d*).

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68\. 30. **ἄλλην ἄλλῃ**, "one here and another there," "in different places."

69\. 4. **γεγονυῖαν εὖ**, "seeing that thou art of noble stock."

— 5. **ὑποδύνειν**, "to undergo."

— 7. **τόν**, "the man whom."

— 9. **χαίροντα** : cp. ch. 29, l. 8, "he ought not to be unpunished for taking thee as his wife and for," etc.

— 11. **ἄφασον**, from *ἀφάσσω*, cp. *ἀφάω*, an Epic and Ionic word.

— 14. **σὺ δέ**, *i.e.* *νόμιζε συνοικέειν* : for *δέ* cp. chaps. 37 and 68.

— 16. **ἐπίλαμπτος . . . ἔσται**, "she should be caught."

— 18. **αἰστώσει** : a poetical word used also in ch. 127 : **μιν**, "her," for *ἑωυτήν* ; cp. ch. 30 (end). (Krüger.)

— 22. **ἐπ' αἰτίῃ δή τινι**, so *κατὰ δή τι πρῆγμα*, viii. 106. (Stein.)

— 23. **ἡ τοῦ 'Οτάνεω θυγάτηρ** : this is emphasised as if it were an allusion to the expression *γεγονυῖαν εὖ* above, and meant "the true daughter of Otanes." (Stein.)

— 25. **αὐτῆς μέρος ἐγίνετο**, "the turn came to her" : *αὐτῆς* is possessive genitive with *ἐγίνετο*. For the subject matter cp. Esther ii. 12, "Now when the turn of every maiden came to go in to King Ahasuerus," etc.

— 25. **παρὰ τὸν Μάγον** : more usually *τῆς παρὰ τὸν Μάγον*. (Stein.)

— 27. **φοιτέουσι**, "go in regularly."

— 28. **ηὗδε**, "lay down to rest."

— 29. **οὐ χαλεπῶς ἀλλ' εὐπετέως** : for this construction of negative and positive, cp. ch. 25, l. 7.

70\. 1. **'Ασπαθίνην** : according to the Behistun inscription (the evidence of which is decisive on such points) Aspathines was not one of the seven : the name substituted is Ardumanish. Aspathines is called in another inscription the quiver-bearer of Dareios. (Rawlinson.)

— 3. **ἐπιτηδεοτάτους ἐς πίστιν**, "most suitable for him to trust," *i.e.* "most trustworthy for him." For the names of the conspirators cp. the Behistun inscription, quoted in the Introduction.

— 4. **ἄρα**, "as it appeared."

— 5. **ἀνενείκαντος**, "having reported."

— 5. **τοὺς λόγους**, "his proposals."

— 11. **'Υστάσπεος**. Hystaspes was of the Achaimenid family, being the great-grandson of Teïspes, who was also great-grandfather of Cambyses. He was in fact the next heir to the throne by descent (so far as we

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know). Hystaspes continued to be ruler of the province of Persia after his son became king.

70. 11. ἐκ Περσέων, *i.e.* from Persia proper.

71. 2. ἐδίδοσάν σφισι κ.τ.λ., "they gave pledges of fidelity to one another and consulted together," (hardly perhaps the same kind of expression as *λόγον ἑωυτῷ δούς*, ch. 25). For πίστις see Dialect § 4 (*b*).

— 3. ἐς Δαρεῖον ἀπίκετο, "it came to the turn of Dareios."

— 7. τετελεύτηκε: observe the variation of moods.

— 7. αὐτοῦ τούτου εἵνεκεν, "for this very cause."

— 8. ὡς συστήσων, "in order to contrive."

— 11. οὐ γὰρ ἄμεινον: an Epic expression used also in i. 187.

— 15. συντάχυνε, "hasten to its issue."

— 16. ἐπὶ τὸ σωφρονέστερον, "in the more prudent way."

— 17. οὕτω, referring to *πλεῦνας γενομένους*.

— 19. ἐξ Ὀτάνεω, "by Otanes": cp. ch. 62, l. 5.

— 20. ἐξοίσει: cp. ch. 74, l. 11, and viii. 132, *ἐξενείκαντος τὴν ἐπιχείρησιν ἑνὸς τῶν μετεχόντων.*

— 21. περιβαλλόμενος: cp. vi. 24, *Σάμιοι δὲ . . . ἀπονητὶ πόλιν καλλίστην Ζάγκλην περιεβεβλέατο.* Properly *περιβάλλεσθαι* means to "put round oneself," as in ch. 139.

— 22. μάλιστα μέν, "best of all," "in preference to all else."

— 22. ὠφείλετε . . . ποιέειν, "ye ought to have done."

— 22. ἐπ' ὑμέων αὐτῶν βαλλόμενοι, "at your own risk alone," *i.e.* without consulting me: cp. ch. 155, l. 17.

— 24. ἀναφέρειν, "to refer the matter."

— 25. ὑπερέθεσθε, "communicated it": so in the passage of ch. 155 referred to above (where the verb is active), and i. 8, *τουτῷ τῷ Γύγῃ καὶ τὰ σπουδαιέστερα τῶν πρηγμάτων ὑπερετίθετο ὁ Κανδαύλης κ.τ.λ.*

— 25. ὑμῖν, dative to be taken with *ὑπερπέσῃ*, "if this day shall pass without action on your part." (It is sometimes taken with *κατήγορος ἔσται*, but there a dative would hardly be admissible.)

— 26. ὅτι . . . ὡς, a repetition which is also found in ix. 6, *προεῖπαί τε ὅτι εἰ μὴ ἀμυνεῦσι Ἀθηναίοισι, ὡς καὶ αὐτοί τινα ἀλεωρὴν εὑρήσονται.* (Krüger.)

— 26. ἄλλος φθὰς ἐμεῦ: the genitive may no doubt be taken with *ἄλλος* and *ἐμέ* supplied with *φθάς* (which ordinarily takes an accusative case), but it would perhaps be better to take the genitive with *φθάς* (by virtue of its comparative sense) as in one passage of Homer, Il. xi. 51, *φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες.*

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71. 27. **σφεα**, "matters," *i.e.* the things in hand.

72. 3. **συνταχύνειν**, *i.e.* *τὴν ἐπιχείρησιν.*

— 6. **αὐτοῖσι**, *i.e.* the Magians.

— 6. **διεστεώσας**, "set at regular intervals," "posted."

— 6. **οἶδάς κου καὶ αὐτός**, "you know, I suppose, as well as we."

— 9. **οἷά τε**, "possible."

— 10. **λόγῳ μὲν οἷά τε**, *i.e.* *δηλῶσαι.*

— 13. **οὐδέν**, adverb, "not at all."

— 13. **τοῦτο μέν**, "in the first place," answered by *τοῦτο δέ* : so in ch. 127 (end): cp. *τὰ μὲν . . . τὰ δέ* just below.

— 14. **τοίων** : "men of such rank."

— 14. **οὐδεὶς ὅστις οὐ παρήσει**, "there is not one who will not let us pass."

— 14. **τὰ μέν κου**, "partly perhaps."

— 17. **τῇ**, "by which."

— 17. **φάς**, "if I say."

— 20. **τοῦ γαρ αὐτοῦ γλιχόμεθα**, "we aim both at the same thing," *i.e.* to win advantage by it. This defence of lying is remarkable, considering the high estimation which the Persians had for truth (cp. i. 138), and it is inconsistent with the expressions of Dareios himself in the Behistun inscription, see Introduction.

— 25. **καί τι μᾶλλον κ.τ.λ.**, "and that things may be entrusted to them the more": *ἐπιτράπηται* is present tense.

— 26. **οὐ ταὐτὰ ἀσκέοντες**, "though not following the same practices."

— 26. **περιεχόμεθα**, "we endeavour to compass."

— 27. **ὁμοίως**, "equally," *i.e.* just as much as he now speaks the truth, (or it may mean that both men equally would lie or speak the truth as inclination prompted them).

— 30. **αὐτῷ οἱ**, emphatic: as we say, "for himself."

— 30. **ἐς χρόνον**, "afterwards."

— 31. **δεικνύσθω ἐνθαῦτα**, "let him be marked on the spot as," etc. *i.e.* by being cut down.

— 32. **ἔργου ἐχώμεθα**, "let us set to work," properly, "take hold of the work": so elsewhere, *e.g.* viii. 11. (Stein.)

73. 2. **κότε κάλλιον παρέξει**, "when will a fairer chance offer?"

— 4. **ἀρχόμεθα μέν** : the clause which should answer to this is not expressed in regular form; but the speaker is

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apparently thinking of the charge of Cambyses as a second motive.

73. 5. **καὶ τούτου**, "and he too one who," etc., an additional indignity.

— 8. **ἐπέσκηψε** here means "laid as a curse" (upon the Persians): whereas in ch. 65, to which reference is made, it meant "to give as a charge," "enjoin."

— 9. **μὴ πειρωμένοισι**, "if they should not attempt."

— 10. **ἐπὶ διαβολῇ**, see ch. 66, l. 11.

— 11. **τίθεμαι ψῆφον**: so *τίθεμαι γνώμην* in ch. 80.

— 13. **ἄλλοθι ἰόντας**, "to go anywhere else": *ἄλλοθι* for *ἄλλοσε*.

— 15. **ταύτῃ αἴνεον**, "agreed to this": *lit.* "approved it thus."

74. 1. This story about Prexaspes seems to be a separate account combined by Herodotus with his own.

— 1. **ἐν ᾧ**, "while."

— 2. **ἔδοξε**, "it had been resolved."

— 4. **ὅς οἱ τὸν παῖδα κ.τ.λ.**, see ch. 35.

— 7. **πρὸς δ' ἔτι ἐόντα**, "and moreover because he was."

— 10. **λαβόντες**, "binding him."

— 10. **ἦ μέν**: cp. ch. 66 (end).

— 11. **ἕξειν παρ' ἑωυτῷ**, "keep to himself."

— 11. **ἐξοίσειν**: cp. ch. 71, l. 20.

— 13. **τὰ πάντα μυρία**, "every possible thing in abundance."

— 15. **προσέφερον**, "they proposed."

— 17. **τὸ βασιλήιον τεῖχος**, *i.e.* the wall of the citadel mentioned in ch. 68.

— 20. **ὡς πιστοτάτου δῆθεν**, "supposing that he was most trusted": *δῆθεν* does not necessarily imply that the supposition is false, cp. ch. 136 (end).

— 23. **ἐξαρνησαμένου**: see ch. 66 (end).

75. 5. **τῶν μὲν δὴ . . . τούτων μέν**: so in ch. 65, *τὸν μέν νυν . . . οὗτος μέν*.

— 6. **ἑκὼν ἐπελήθετο**, "he purposely omitted to mention," cp. iv. 43, *τοῦ ἐπιστάμενος τὸ οὔνομα ἑκὼν ἐπιλήθομαι*.

— 7. **ἐγενεηλόγησε τὴν πατριήν**, "traced the descent."

— 11. **κρύπτειν . . . εἶναι**, representing imperfects.

— 12. **ἀναγκαίην μιν καταλαμβάνειν**: cp. *καταλέλαβηκέ με* in ch. 65.

— 17. **ὀπίσω**, repeating the idea contained in *ἀνα-*: so i. 61, *ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα*.

— 18. **ἐπὶ κεφαλήν**, "head foremost."

76. 1. **ἐβουλεύσαντο**, "had determined."

— 4. **ἔν τε δὴ τῇ ὁδῷ . . . ἐγίνοντο, καὶ . . . ἐπυνθάνοντο**, *i.e.* "as they were on the way, they heard"; an

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arrangement of clauses which belongs to the simplest style of writing and is not unusual in Herodotus, *e.g.* ch. 108 (end): so in Homer (Il. x. 224), *σύν τε δύ' ἐρχομένω, καί τε πρὸ ὁ τοῦ ἐνόησε.*

76. 7. **ἐδίδοσαν . . . σφίσι λόγους**, as in ch. 71.

— 8. **οἱ μὲν ἀμφὶ τὸν Ὀτάνην**, "Otanes and his party."

— 8. **πάγχυ**, a poetical word for *πάνυ*.

— 9. **οἰδεόντων**, "in a disturbed condition," cp. ch. 127: the word is properly used of bodily swelling, see note on ch. 80 (beginning).

— 10. **ἐπιτίθεσθαι**, "to attempt the business": or "to attack them," *i.e.* the Magians.

— 12. **ἑπτὰ . . . δύο**: the numbers were taken to have reference to the number of the conspirators and of the Magians.

77. 1. According to the Behistun inscription the Magian Gaumata was killed not in the palace at Susa but "at the fort named Sictachotes" in the district of Nisaia.

— 1. **ἐπιστᾶσι**, "when they stood" (supply *αὐτοῖσι*).

— 1. **οἷόν τι Δαρείῳ κ.τ.λ.**, "something like that which Dareios was inclined to think (would happen)": cp. viii. 100, *πλέον ἔφερέ οἱ ἡ γνώμη κατεργάσασθαι τὴν Ἑλλάδα.* (Stein.)

— 3. **τοιοῦτο**, "of the kind which was intended."

— 4. **ἐξ αὐτῶν ἔσεσθαι**, "would be done by them."

— 4. **θείῃ πομπῇ χρεωμένους**, "with divine guidance."

— 6. **τὴν αὐλήν**, "the court," into which the rooms of the palace opened.

— 6. **τοῖσι τὰς ἀγγελίας ἐσφέρουσι**: cp. ch. 34, note on l. 3.

— 8. **ὅ τι θέλοντες ἥκοιεν**: cp. ch. 62, *παρ' ὅτευ ἥκων προαγορεύει.*

— 8. **ἅμα ἱστορέοντες**, "while questioning."

— 11. **διακελευσάμενοι**, "passing the word to one another."

— 13. **αὐτοῦ ταύτῃ**, "on the spot where they were."

— 14. **ἀνδρεῶνα**: this would be a large room adjoining the court, while the *θάλαμος* mentioned below opened out of this room and was lighted only through the door, having no outer wall for windows. The word *ἀνδρεών* designates usually the principal room or the banqueting-hall of the house.

78. 3. **ἐν βουλῇ ἔχοντες**, "deliberating about."

— 5. **ἀνά τε ἔδραμον πάλιν**, "they started back," into the room, out of which they had come when they heard the disturbance. The division of the preposition from the verb is Epic.

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78. 6. **ὡς ἔμαθον**, "having perceived."

— 6. **πρὸς ἀλκὴν ἐτράποντο**, "they betook themselves to resistance."

— 7. **φθάνει κ.τ.λ.**, "had time to take down."

— 10. **αὐτῶν**, partitive genitive after *τῷ μέν*.

— 11. **ἦν χρηστὰ οὐδέν**, "the bow and arrows were of no use," so below.

— 12. **τοῦτο μὲν . . . τοῦτο δέ**, cp. ch. 72, l. 13.

— 16. **ἀπέθανέ γε**: the word is emphasised by *γε*.

— 18. **ἦν γὰρ δή κ.τ.λ.**, anticipating *ἐς τοῦτον*: see note on ch. 63 (beginning).

— 21. **συνεσπίπτουσι**, "rushed in together with": so in ch. 55.

— 23. **ἐπεστεώς**, "standing by."

— 23. **οἷα ἐν σκότεϊ**, "as (one would) in the dark," *i.e.* "since it was dark"; see note on *ἀνδρεῶνα*, ch. 77, l. 14.

— 28. **ξίφος** and **ἐγχειρίδιον** both probably denote the Persian *ἀκινάκης*.

— 29. **κως**, "by chance."

79. 3. **ἀδυνασίης**, "their inability" to go.

— 4. **οἱ δὲ πέντε**, "the other five": cp. *οἱ δὲ τέσσερες*, ch. 83.

— 8. **πάντα τινά**: the adjective is emphasised by *τινά*: cp. ch. 27 (end).

— 9. **τὸν ἐν ποσὶ γινόμενον**, "who came in their way," the same as *τὸν ἐμποδὼν γινόμενον* (i. 80).

— 11. **ἕτερα τοιαῦτα**, "the same thing": cp. ch. 47 (end).

— 13. **ἔσχε**, "had restrained them."

— 15. **θεραπεύουσι**, "celebrate."

80. 1. **κατέστη**, "had subsided": unusual in this sense except in Hippocrates (the medical writer), who wrote in Ionic Greek and was contemporary with Herodotus. He uses it for the subsidence of a swelling; and here it is perhaps used in reference to *οἰδεόντων τῶν πρηγμάτων* in ch. 76.

— 1. **ἐκτὸς πέντε ἡμερέων ἐγένετο**, "more than five days had elapsed": *ἐγένετο* is probably impersonal, but *ὁ θόρυβος* may be the subject of it, "more than five days had passed since the disturbance had begun." The reason why the period of five days is mentioned seems to be the idea that for five days after the death of a king the Persians went without government, in order to have experience of the evils of anarchy.

— 4. **ἄπιστοι μὲν ἐνίοισι Ἑλλήνων**: it appears from vi. 43 that some had refused to believe that the proposal

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to establish a democracy had been made by Otanes. Modern historians think the whole debate unhistorical.

80. 5. **δ' ὦν**, "however," "nevertheless": cp. ch. 46 (end).

— 5. **ἐς μέσον Πέρσῃσι καταθεῖναι τὰ πρήγματα**, "to put the power in the hands of the community of the Persians," ("to lay down for a common possession"): so ch. 142, *ἐς μέσον τὴν ἀρχὴν τιθείς.*

— 7. **ἕνα μέν**, opposed to *πλῆθος δέ*, which comes twenty-two lines later. (Stein.)

— 7. **μηκέτι**, "not for the future."

— 10. **μετεσχήκατε**, "ye have experienced," ("shared in").

— 11. **κατηρτημένον**, "well-ordered": used in the same sense as *κατηρτισμένον*, into which it is here altered by some editors; but it may well be a compound of the Ionic verb *ἀρτέομαι* (=*ἀρτύομαι*), and not be a part of *καταρτάω* at all. We have *ἀναρτημένος* "prepared" (i. 90, vi. 88), and *ἀρτέεσθαι* in v. 120 and other places. (Stein.)

— 11. **τῇ ἔξεστι ἀνευθύνῳ, κ.τ.λ.**, "when it (the monarchy in the person of the monarch) may do as it pleases and render no account," *i.e.* without submitting to the *εὔθυναι* or examination of accounts, which every magistrate at Athens (for example) had to pass at the end of his term of office.

— 13. **στάντα ἐς**, "if he were placed in."

— 14. **στήσειε**: the subject is *μουναρχίη.*

— 15. **ὕβρις**, "insolence," or "wanton violence."

— 15. **ἐγγίνεται . . . ὑπό**, "is produced in (him) by."

— 17. **τὰ μὲν ὕβρι . . . τὰ δὲ φθόνῳ**, "partly from insolence and partly from envy."

— 18. **κεκορημένος**, to be taken separately from *ὕβρι*, for it is *κόρος*, "satiety" of good things, which produces *ὕβρις.*

— 18. **πολλὰ καὶ ἀτάσθαλα**, "many reckless deeds": for *ἀτάσθαλα* see note on ch. 50, l. 4.

— 19. **ἄφθονον**, "without envy."

— 20. **ἔδει εἶναι**, "ought to have been": cp. ch. 45, l. 14.

— 20. **ἔχοντά γε**, "since he already has": *γε* emphasises the participle.

— 22. **τοῖσι ἀρίστοισι**, "the nobles," opposed to *κακίστοισι*, "basest-born."

— 22. **περιεοῦσί τε καὶ ζώουσι**, "that they survive and live," a repetition after the manner of Herodotus.

— 24. **ἄριστος ἐνδέκεσθαι**: so the Babylonian land is *ἀρίστη*

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τῶν ἡμεῖς ἴδμεν Δήμητρος καρπὸν ἐκφέρειν: here the use of the word is ironical. (Stein.)

80. 24. ἀναρμοστότατον, "he is the most disordered thing," *i.e.* inconsistent.

— 26. ἅτε θωπί, "as with a flatterer," *i.e.* "considering one to be a flatterer."

— 28. κινέει, "overthrows."

— 30. ἰσονομίην, "equality of rights," ("equal distribution").

— 31. τούτων τῶν, the usual attraction of the relative into the case of the antecedent.

— 32. ἀρχὰς ἄρχει, *i.e.* τὸ πλῆθος in the person of those who are chosen from it: so above, where μουναρχίη stands for ὁ μούναρχος: πάλῳ, "by lot" as at Athens, not by election.

— 32. ὑπεύθυνον, see note on ἀνευθύνῳ, l. 11.

— 33. ἐς τὸ κοινόν, *i.e.* to the public assembly.

— 34. τίθεμαι γνώμην: so τίθεμαι ψῆφον, ch. 73.

— 34. τὸ πλῆθος ἀέξειν, "exalt the power of the multitude": ἀέξειν is an Epic form.

— 35. ἐν γὰρ τῷ πολλῷ ἔνι τὰ πάντα, "for numbers are all in all," *i.e.* all strength depends on numbers.

81. 1. ταύτην γνώμην, "this as his opinion": cp. chaps. 82, 83, 160. (Stein.)

— 2. ἐπιτράπειν: supply τὴν ἀρχήν.

— 3. τὰ μέν: the antecedent is ταῦτα.

— 4. παύων, "opposing."

— 4. λελέχθω κἀμοί, "let it be counted as said by me also."

— 4. τὰ δέ, "but whereas," *i.e.* "in that which he said when (he urged)," etc.

— 6. ὁμίλου ἀχρηίου, "a worthless mob."

— 9. ὁ μὲν γάρ, *i.e.* ὁ τύραννος.

— 10. τῷ δέ κ.τ.λ., "but the other (*i.e.* the mob) has not even the power of perceiving what it does."

— 11. ὃς οὔτ' ἐδιδάχθη κ.τ.λ., "since it has neither been taught anything noble, nor seen any such thing even for itself": οἰκήιον opposed to διδακτόν.

— 13. ἐμπεσών, "rushing in."

— 14. δήμῳ μέν νυν, κ.τ.λ., "let those men be ruled by a democracy who are foes to the Persians!" The expression naturally suggests the Athenians, but of course no allusion to them could properly be attributed to the speaker.

— 16. τῶν ἀρίστων, cp. ch. 80, l. 22.

— 17. περιθέωμεν: perhaps a metaphor from crowning, cp. i. 129 and ii. 162: see also ch. 142 of this book.

— 18. οἰκός, "it is likely."

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82\. 3. **ἐμοὶ δέ**, implying opposition: so v. 109, *εἶπαν Ἴωνες πρὸς ταῦτα, Ἡμέας δὲ ἀπέπεμψε τὸ κοινὸν τῶν Ἰώνων κ.τ.λ.*

— 3. **ἐς τὸ πλῆθος ἔχοντα**, "having reference to the multitude": so in ch. 126, *τὰ ἐς Πολυκράτεα ἔχοντα.*

— 4. **τριῶν γὰρ προκειμένων κ.τ.λ.**, "whereas there are three forms of government set before us, each being supposed to be the best of its kind, that is to say the best possible democracy," etc: **τῷ λόγῳ**, "by our argument." He means that in discussing forms of government we must not look to the corruption to which each is liable, and describe the worst developments of monarchy and democracy, as the former speakers did, but suppose each to exist in its perfection: there seems to be an impatient reference to the fallacious application of the word *ἄριστος* by the last speaker.

— 7. **τοῦτο**, "this last," *i.e.* the rule of a monarch.

— 8. **ἀνδρὸς ἑνός**, that is, "the rule of one man."

— 9. **τοιαύτῃ**, *i.e. ἀρίστῃ.*

— 11. **οὕτω**, *i.e.* with one man alone as ruler.

— 12. **πολλοῖσι ἀρετὴν ἐπασκέουσι**, dative after *ἐγγίνεσθαι*, "while many practise public virtue there arise often among them," etc.: *ἴδια* opposed to *ἐς τὸ κοινόν*, the rivalry in public virtue gives rise to private hatred.

— 18. **ἀπέβη ἐς μουναρχίην**, "the result is monarchy": *ἀπέβη* and *διέδεξε* (impersonal both) are aorists used in an *iterative* sense to express a general truth; so below in this chapter, *ἀν' ὧν ἐφάνη*. This is sometimes called the *gnomic* aorist, because used in maxims (*γνῶμαι*). The political process described had been a usual one in Hellenic States, many of which, as Athens, Corinth, Sikyon, had passed by this way from oligarchy to despotism.

— 18. **διέδεξε**: the evidence is afforded by the fact that it is a remedy for the disorders of other forms of government, as the speaker proceeds to show in the case of democracy also.

— 20. **μὴ οὔ**, because of the negative notion in *ἀδύνατα*, cp. ch. 51, l. 6.

— 20. **κακότητα**, the opposite of *ἀρετή*; "corruption" perhaps expresses the idea best.

— 21. **ἐς τὰ κοινά**, like *ἐς τὸ κοινόν* above.

— 23. **συγκύψαντες**, "putting their heads together," "conspiring with one another."

— 24. **ἐς ὅ**, "until."

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82\. 25. **ἐκ δὲ αὐτῶν**, "in consequence of that": cp. *ἐν αὐτοῖσι* in ch. 52, l. 6.

— 26. **οὗτος δή**, "this man of whom I speak."

— 27. **ἀν' ὦν ἐφάνη**: this separation of the preposition from the verb by *ὦν* is not unusual in Herodotus with the iterative aorist, *ὦν* giving emphasis: "he appears forthwith": so i. 194, *ἀπ' ὦν ἐκήρυξαν*, "they at once sell by auction," ii. 40, *ἐξ ὦν εἷλον*, "they at once take out," and in several other passages (about sixteen altogether): occasionally in other writers. Herodotus also uses *ὦν* for emphasis sometimes without *tmesis*, *e.g.* i. 132. (Stein.)

— 28. **καὶ οὗτος**, "the case of this man too."

— 28. **ἑνὶ δὲ ἔπεϊ κ.τ.λ.**, "to sum up all in one word."

— 30. **τεῦ δόντος**, "by whose gift": for *τεῦ* see Dialect § 8. The answer to the question is left to the hearers. It was of course Cyrus who gave liberty to the Persians by conquering the Medes.

— 32. **τὸ τοιοῦτο περιστέλλειν**, "preserve this form of rule": cp. ch. 31, l. 23.

— 33. **χωρίς τε τούτου**, "apart from this ground" we ought to preserve the monarchy because it is our traditional constitution.

— 34. **οὐ γὰρ ἄμεινον**: so in ch. 71 in another speech of Dareios.

83\. 1. **προεκέατο**: so *προκειμένων*, ch. 82.

— 2. **οἱ τέσσερες**, cp. *οἱ πέντε* in ch. 79 and *οἱ ἕξ* in this chapter: so commonly with numerals indicating definite parts of a whole: here "the remaining four."

— 2. **ταύτῃ**, "this last."

— 3. **ἑσσώθη**: Dialect § 9 (*b*).

— 4. **ἐς μέσον αὐτοῖσι**, "for their common consideration."

— 5. **δῆλα γάρ**: see note on ch. 63, l. 1; here it is answered by *νύν*.

— 7. **ἤτοι κλήρῳ γε . . . ἤ**: here, as often, the first alternative is emphasised by *γε*, cp. i. 11, *ἀλλ' ἤτοι κεῖνόν γε . . . δεῖ ἀπολλῦσθαι, ἤ κ.τ.λ.*: so too Plato, Apol. p. 27 C, *τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεούς γε ἡγούμεθα ἢ θεῶν παῖδας*; and elsewhere. Sometimes the second alternative has *γε*, *e.g.* Herod. ii. 173, *ἤτοι μανεὶς ἢ ὅ γε ἀπόπληκτος γενόμενος*.

— 7. **ἐπιτρεψάντων**, supply *ἡμέων*, "if we leave the choice to the people."

— 8. **ἢ ἄλλῃ τινὶ μηχανῇ**, "or one selected by some other way."

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83. 9. **ἐναγωνιεῦμαι**: Dialect § 13.

— 10. **ἐπὶ τούτῳ . . . ἐπ' ᾧ τε**, "on this condition, namely that."

— 12. **ἄρξομαι**, passive: *ἐπ' ᾧ* (*ἐφ' ᾧ*) is usually followed by the infinitive.

— 15. **ἐκ τοῦ μέσου κατῆστο**, "stood out of the contest," clearing the space as it were for the other competitors: so iv. 118, *ὑμεῖς ὦν μηδενὶ τρόπῳ ἐκ τοῦ μέσου κατήμενοι περιίδητε ἡμέας διαφθαρέντας.*

— 17. **τοσαῦτα**, "in those things only."

— 18. **οὐκ ὑπερβαίνουσα**, "not transgressing however."

84. 1. **ὡς**, "how," for *ὅκως*.

— 3. **ἐξαίρετα**, "as special gifts."

— 5. **ἐσθῆτα Μηδικήν**: this was the Persian court dress, borrowed from the Medes, cp. i. 135.

— 6. **τὴν πᾶσαν δωρεήν**, see note on ch. 20, l. 4.

— 8. **ἐβούλευσε**, "resolved upon."

— 10. **ἐς τὸ κοινόν**, "for the common advantage" of all the seven.

— 12. **ἐσαγγελέος**: cp. note on ch. 34, l. 3.

— 13. **ἄλλοθεν**, "from any other family." The rule was observed as far as we know: Dareios married daughters of Otanes and Gobryas, besides others of his own family, and Xerxes married Amestris, grand-daughter of Otanes.

— 16. **ἡλίου ἐπανατέλλοντος**: the story is connected therefore with the Persian worship of the Sun, to whom the horse was sacred.

85. 3. **διελύθησαν**: so ch. 73 (end).

— 6. **αὐτῶν**, *i.e. ἡμέων αὐτῶν.*

— 10. **ἐν τούτῳ τοί ἐστι κ.τ.λ.**, "it depends upon this whether thou art," etc.: for *τοι* see Dialect § 5.

— 11. **τούτου εἵνεκεν**, "so far as this is concerned": cp. ch. 122, l. 23.

— 13. **φάρμακα**, "devices," rather than "drugs."

— 15. **ὥρη**, "it is time."

— 17. **τῆς ἐπιούσης ἡμέρης**: so in the next chapter, *τῆς παροιχομένης νυκτός.*

— 18. **θηλέων**: Dialect § 4 (*a*).

— 19. **ἔστεργε μάλιστα**, "preferred to all others."

— 21. **ἐγχρίμπτων**, "bringing him close up," a poetical word: *τῇ ἵππῳ τῇ θηλέῃ* must be taken with it.

86. 1. **κατά**, *i.e. καθά* (*καθ' ἅ*), "according as."

— 3. **κατὰ τοῦτο τὸ χωρίον**, "near (or opposite) the spot."

— 6. **ἅμα δέ κ.τ.λ.**, "as soon as the horse had done this."

— 7. **ἐξ αἰθρίης**, "from a clear sky."

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86\. 8. **ἐπιγενόμενα δέ κ.τ.λ.**, "this happening to Dareios straightway after the other confirmed him as king."

— 9. **ἐκ συνθέτου τευ**, "by some special arrangement," of Providence.

— 10. **προσεκύνεον τὸν Δαρεῖον**, "did obeisance to Dareios": this would be by kissing the earth before him, cp. i. 134. It must be remembered throughout the story that Dareios was by descent the next heir to the throne after his father Hystaspes.

88\. 1. For the disturbances of the beginning of the reign of Dareios, see the Behistun inscription quoted in the Introduction. Herodotus tells nothing of them except by implication, *e.g.* in ch. 127.

— 1. **ἀπεδέδεκτο**, from *ἀποδείκνυμι*, see Dialect § 18.

— 3. **καταστρεψαμένου**, *i.e. αὐτούς.*

— 4. **οὐδαμά**, "never": so in ch. 10 and elsewhere.

— 5. **ἐπὶ δουλοσύνῃ**, "on terms of subjection."

— 6. **παρέντες**, "when they let past": see ch. 4, etc.

— 7. **οὐκ ἂν ἐσβάλοιεν**, "would not (be able to) make invasion," implying also that they would not *have* been able in the past: probably this form is meant to give the expression a more general and potential character than would be conveyed by *οὐκ ἂν ἐσέβαλον.*

— 9. **Πέρσῃσι** belongs to *τοὺς πρώτους*, "the most noble in the estimation of the Persians."

— 10. **δύο θυγατέρας**, in apposition to *γάμους*: cp. ix. 108, *πρήσσει τὸν γάμον τοῦτον τῷ παιδὶ τῷ ἑωυτοῦ Δαρείῳ, θυγατέρα τῆς γυναικὸς ταύτης*, and Plut. Sulla, 4, *γαμεῖ δὲ γάμον ἐνδοξότατον Καικιλίαν.* (Stein).

— 13. **ἑτέρην**, "besides these."

— 14. **ἔσχε**, "he took to wife," cp. ch. 31, l. 27.

— 16. **δυνάμιός τε κ.τ.λ.**, "everything was filled with his power," *i.e.* the whole empire was subject to him: *ἐπιμπλέατο* is plural, as is not uncommon with the neuter subject in Herodotus.

— 17. **τύπον**, "a carving in relief."

— 18. **ζῷον**, "a figure": cp. ch. 47, l. 11.

— 20. **τὸ οὔνομα λέγων**, "mentioning the name of the horse."

89\. 2. **ἐν Πέρσῃσι**, *i.e.* in Persia (proper).

— 2. **αὐτοί**, "the Persians themselves."

— 5. **κατὰ ἔθνεά τε καί κ.τ.λ.**, "distributing this by nations, but adding to the (chief) nations those which bordered upon them, and even passing beyond these and assigning those yet more distant to one or other chief nation": that is, he made one chief nation

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the centre of each division, and combined with it not only others that lay on its borders, but sometimes more distant nations still, which lay beyond its immediate neighbours. Such seems to be the meaning, but it is obscurely expressed, and we cannot give instances to illustrate it. The new arrangement made by Dareios was chiefly an organisation of tribute. There were provinces and governors of provinces before his time: cp. i. 153, iii. 70, etc.

89. 9. **κατὰ τάδε**, referring to the list which begins in ch. 90: what follows here is parenthetical.

— 10. **ἀπαγινέουσι**: this form of the verb is used commonly by Herodotus in connexion with paying dues or tribute; of the gifts in ch. 97 he says *ἀγίνεον.*

— 10. **Βαβυλώνιον σταθμὸν τάλαντον**, "the talent according to the Babylonian standard."

— 13. **Εὐβοΐδας**. It must be remembered that the *mina*, *μνέα*, is a weight, and that 60 go to the talent: but the Euboïc *μνέα* is to the Babylonian as 60 : 78, and therefore 78 Euboïc *μνέαι* are equal to one Babylonian talent. The Euboïc *μνέα* was rather less than one pound avoirdupois.

— 20. **ἐκαπήλευε**, "managed like a petty trader."

— 22. **σφι**: Dialect § 5 *Obs.*

90. 1. Of the first satrapy the Ionians are the chief nation, and hence it is called *νομὸς Ἰωνικός*; of the second the Lydians; of the third the Phrygians: cp. ch. 127: for the approximate position of the nations mentioned in the following chapters, see Map. The order here can hardly be in accordance with the official numbering.

— 2. **τῶν ἐν τῇ Ἀσίῃ**, to distinguish them from those of Thessaly.

— 4. **εἷς γὰρ ἦν οἱ κ.τ.λ.**, "for of these he had appointed that the tribute should be combined in one."

— 7. **Ὑτεννέων**, dwellers about the town of Hytenna in Pisidia.

— 9. **ἐπὶ δεξιὰ ἐσπλέοντι**, "on the right as one sails in" from the Egean.

— 10. **Θρηίκων τῶν ἐν τῇ Ἀσίῃ**, *i.e.* the Thynians and Bithynians, cp. vii. 75.

— 11. **Συρίων**, *i.e.* the Cappadokians, cp. i. 72; to be distinguished from *Σύρων* in the next chapter.

— 13. **ἵπποι λευκοί**, sacred to the Sun, cp. ch. 84 (end): here, as in i. 189, they are connected with the

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number of days in the year: **γινόμενος**, "coming in."

90. 17. **τὴν φρουρέουσαν . . . τὴν Κιλικίην χώρην**: Kilikia contained the passes between Asia Minor and Syria.

— 18. **τὰ δὲ τριηκόσια κ.τ.λ.** : cp. ch. 79, *οἱ δὲ πέντε.*

— 19. **ἐφοίτα**, "came regularly": *φοιτᾶν* is used of coming and going of a constant and regular kind, *e.g.* of boys to school.

91. 1. **Ποσιδηίου**: this lay on the coast of Syria, south of the river Orontes. Amphilochos was supposed to have founded this city on his way back from the Trojan War. The Kilikia of Herodotus was a much more extensive region than the later province of that name.

— 4. **ἀρξάμενος** belongs to *φόρος*: "beginning at this city and extending as far as Egypt was a tribute of three hundred and fifty talents," *i.e.* a province bringing in this tribute. For *ἀπὸ ταύτης* cp. ch. 5 (end).

— 5. **μοίρης τῆς Ἀραβίων**: cp. chaps. 5 and 88.

— 12. **ἐκεκοσμέατο**: Dialect § 17 (*b*).

— 13. **πάρεξ τοῦ κ.τ.λ.** : see ii. 149, where the sum produced is given as 240 talents yearly.

— 15. **ἐπιμετρεομένου**, "measured out in addition."

— 17. **δυοκαίδεκα μυριάδας**, *i.e. μεδίμνων*, 120,000 *μέδιμνοι*, the *μέδιμνος* being about a bushel and a half. If we reckon the daily allowance for each man at one *χοῖνιξ* (as in vii. 187), the amount would be sufficient for a garrison of about 16,000 men.

— 17. **ἐν τῷ Λευκῷ τείχεϊ**, see note on ch. 13, l. 7: the men mentioned here would be the Persian garrison of Memphis.

— 18. **κατοικημένοισι**, equivalent to pres. partic. act., cp. ch. 96.

92. 3. **παῖδες ἐκτομίαι**, "boys for eunuchs."

— 9. **ἐς τὠυτὸ συμφέροντες**, "contributing together."

93. 1. **Πακτυϊκῆς**: apparently near Armenia: it can hardly be the same as that mentioned in ch. 102. Some have supposed that the name was applied to the whole of the mountain region which bounded Persia and Media on the north. (Stein.)

— 4. **ἀπὸ δὲ Σαγαρτίων κ.τ.λ.** : these nations are nomad inhabitants of the Persian steppes.

— 7. **Ἐρυθρῇ θαλάσσῃ**: the part meant here is the Persian Gulf.

— 8. **ἀνασπάστους**, "removed": *i.e.* persons or tribes removed for political reasons from their homes.

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93. 11. **Σάκαι**, cp. vii. 64, where they are called Scythians.

— 11. **Κάσπιοι**, different from those mentioned as belonging to the eleventh division in ch. 92.

94. 11. **πρὸς πάντας τοὺς ἄλλους**, "greater than all the others," *lit.* "compared with all the others": so of Egypt, *ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώρην* (ii. 35); and of the Athenians at Salamis, *Ἀθηναῖοι μὲν πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νέας ὀγδώκοντα καὶ ἑκατόν.*

95. 2. **τὸ Βαβυλώνιον πρὸς τό κ.τ.λ.**, "if the Babylonian be compared with the Euboïc talent," *i.e.* if we reduce the Babylonian talents to Euboïc (by the proportion of 78 : 60, see ch. 89). Herodotus wishes to give the value of the whole in Euboïc talents of silver, the best known standard among Hellenes.

— 4. **τρισκαιδεκαστάσιον**, "at thirteen times the value of silver," weight for weight: this is reckoning for unalloyed gold; the usual proportion in coinage was 10 : 1. The gold being weighed originally in Euboïc talents needs no reduction from one scale to another. (Stein.)

— 8. **τὸ πλῆθος κ.τ.λ.**, "the total amount which was collected for tribute was 14,560 Euboïc talents."

— 11. **τὸ δ' ἔτι τούτων ἐλάσσον.** This seems to mean that the odd units are omitted throughout, nothing less than ten talents being taken into account.

The process may be stated thus :—the sum-total of the separate items of silver tribute amounts, as may be seen by adding them up, to 7600 Babylonian talents, not counting the 140 talents retained for the defence of Kilikia. This reduced to Euboïc talents is 9880 Euboïc talents of silver. The gold tribute is 360 Euboïc talents of gold, which multiplied by 13 gives 4680 talents of silver as its equivalent. Thus we have 9880 + 4680 = 14,560 Euboïc talents of silver as the total value of the tribute. The Euboïc talent was about 57 lbs. weight.

96. 2. **τῆς Λιβύης ὀλιγαχόθεν**, "from a small part of Libya," *i.e.* Kyrenē and Barca, and the Libyan tribes bordering on Egypt.

— 3. **ἀπὸ νήσων**, the islands of the Egean near Asia Minor.

— 5. **οἰκημένων**: cp. ch. 91, l. 18, *κατοικημένοισι.*

— 7. **περιαιρέει**, cp. ch. 41, l. 11.

97. 6. **τοὺς Καμβύσης κ.τ.λ.**: see chaps. 17-25.

— 9. **Νύσην τὴν ἱρήν**, cp. ii. 146, where the story of the birth of Dionysos is referred to.

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97. 9. **ἀνάγουσι τὰς ὀρτάς**, "celebrate the (well-known) festivals."

— 10. **διὰ τρίτου ἔτεος**, "every third year," *i.e.* (by the inclusive reckoning) "every other year": **τὸ μέχρι ἐμεῦ**, "down to my time."

— 11. **χοίνικας**: the *χοῖνιξ* was about a quart.

— 14. **ἐτάξαντο ἐς τὴν δωρεήν**, "had set themselves among those who brought gifts."

— 15. **Καυκάσιος** from *Καύκασις*, a less usual form than *Καύκασος*.

— 17. **ἔτι**, of space, not time; so *ἤδη*, "from this point onwards," in ch. 5. In both cases, however, the idea is suggested of succession of time in a journey.

— 18. **οὗτοι ὦν**, "these, I say."

— 18. **διὰ πεντετηρίδος**, "every four years": so *διὰ τρίτου ἔτεος* above: for this use of *διά* cp. ch. 27 (end).

— 22. **πάρεξ τοῦ φόρου**, *i.e.* besides the tribute which was paid by the rest.

98. 3. **τρόπῳ τοιῷδε**: the description does not come till ch. 102.

— 3. **τῆς Ἰνδικῆς χώρης κ.τ.λ.**, "on that side of India which is towards," etc.

— 4. **ψάμμος**, this is apparently the sand-desert to the east of the Indus. Herodotus only knew the western side of India.

— 5. **τῶν γάρ**, the antecedent is *ἀνθρώπων τῶν ἐν Ἀσίῃ* below.

— 5. **τῶν καὶ πέρι**, "that is to say about whom": *καί* emphasising the expression.

— 6. **πρῶτοι πρὸς ἠῶ**, *i.e.* the first who would be found in journeying from the East. We should expect either *πρῶτοι πρὸς ἠοῦς* or *ἔσχατοι πρὸς ἠῶ*.

— 8. **Ἰνδῶν γάρ**: the reasoning is loose enough: "all to the East of India is sand; for the Indians dwell farthest to the East of all the peoples of Asia, for all beyond them is desert."

— 10. **σφίσι**, "with one another."

— 11. **τοῦ ποτάμου**, the Indus.

— 13. **ἐκ πλοίων . . . ὁρμεόμενοι**, "from boats": *lit.* "starting from boats."

— 14. **γόνυ**, "joint," *i.e.* the space between two knots. The reed spoken of would be a kind of bamboo cane.

— 17. **τὸ ἐνθεῦτεν**, "after that."

99. 2. **τούτων** depends upon **πρὸς ἠῶ**.

— 5. **κάμῃ**, "falls ill."

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99. 5. **τῶν ἀστῶν**, "of the members of their tribe": so in ch. 8.

— 5. **ἤν τε . . . ἤν τε**, "whether it be . . . or."

— 5. **τὸν μὲν ἄνδρα**, "the man, if it be a man."

— 7. **αὐτὸν τηκόμενον**: absolutely used, "as he was wasting away": or *αὐτόν* may be subject to *διαφθείρεσθαι*, "that he was being spoilt for them in his flesh."

— 8. **ἀπαρνεόμενός ἐστι**: equivalent to *ἀπαρνεῖται*, but the expression is unusual.

— 9. **μὴ μέν**, cp. ch. 66, l. 15.

— 9. **οὐ συγγινωσκόμενοι**, "not admitting it."

— 11. **αἱ ἐπιχρεώμεναι**, "those women who associated with her."

— 12. **ταὐτὰ τοῖσι ἀνδράσι**, "the same as the men do."

— 12. **τὸν γὰρ δή**, "for in fact even those who have reached old age are put to death": that is to say, the custom is universal, for those too who suffer only from old age are dealt with in the same way.

— 13. **ἐς τούτου λόγον**, "to the reckoning of this," *i.e.* of old age, "to be reckoned as old."

— 15. **πρὸ τοῦ**, "before this."

100. 3. **νομίζουσι**, "are wont."

— 4. **ποιηφαγέουσι**, "live on herbs."

— 4. **ὅσον κέγχρος τὸ μέγαθος**, "a grain about the size of millet": perhaps rice is meant.

— 6. **αὐτῇ τῇ κάλυκι**: cp. ch. 45 (end).

101. 2. **φορέουσι**, "they have": cp. ch. 12, *ἰσχυρὰς φορέειν τὰς κεφαλάς.*

— 4. **πρὸς νότου**, so *πρὸς ἄρκτου τε καὶ βορέω ἀνέμου* in the next chapter, "in the direction of," properly, "from the direction of," etc.

102. 2. **τῇ Πακτυϊκῇ χώρῃ**: see note on ch. 93: here it must mean some part of Afghanistan, and *Κασπάτυρος* is perhaps Cabul.

— 3. **κατοικημένοι**: cp. ch. 91 (end).

— 4. **Βακτρίοισι παραπλησίην**, "like that of the Bactrians."

— 9. **μεγάθεα**: so *τὰ μεγάθεα* in ch. 107.

— 10. **εἰσὶ γάρ κ.τ.λ.**, this is added to account for the exact statement as to size: **παρὰ βασιλέι**: in one of the royal parks, perhaps at Susa.

— 14. **κατὰ τὸν αὐτὸν τρόπον**, resuming *κατά περ*: so in i. 182, *κατά περ ἐν Θήβῃσι τῇσι Αἰγυπτίῃσι, κατὰ τὸν αὐτὸν τρόπον*: cp. ch. 31, l. 12. (Krüger.)

— 15. **καὶ αὐτοί**, "the ants themselves too," as well as their manner of working.

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102\. 18. **σειρηφόρον**, properly a "trace-horse" in a carriage or chariot.

— 19. **παρέλκειν**, "to draw by the side" (*ὥστε παρέλκειν*).

— 20. **ἐπιτηδεύσας ὅκως**, "taking care that": cp. ch. 18, *ἐπιτηδεύοντας*.

— 23. **χωρὶς δέ**, "and apart from that."

103\. 2. **ἐπισταμένοισι**, "since they know."

— 3. **ἐπιστέαται**, Dialect § 19.

— 3. **αὐτῆς**, partitive genitive, "the point about it which," etc.

— 5. **τέσσερας μηρούς**, *i.e.* two in each hind-leg.

104\. 3. **λελογισμένως ὅκως κ.τ.λ.**, "with calculation so that they may be engaged in," etc.

— 5. **ὑπό**, "by reason of."

— 8. **τὸ ἑωθινόν**: "in the early morning," the idea being that the Eastern lands would be nearest to the sun in the morning hours.

— 9. **ὑπερτείλας**, "from the time of its rising," equivalent here to *ἀνατείλας*.

— 9. **μέχρι οὗ**, used for *μέχρι* here and elsewhere in Herodotus.

— 10. **ἀγορῆς διαλύσιος**, the time when among the Hellenes the business of the market ended, a little before mid-day, so we have *πληθυούσης ἀγορῆς* for "the middle of the morning," iv. 181.

— 10. **καίει**, "the sun burns them": **τὴν Ἑλλάδα** is the object of *καίει* understood in the next clause.

— 12. **βρέχεσθαι**, "remain immersed."

— 13. **μεσοῦσα ἡ ἡμέρη**, *i.e.* the mid-day sun.

— 13. **παραπλησίως**, "about equally."

— 15. **ἀποκλινομένης τῆς μεσαμβρίης**, "as the noon declines," *i.e.* "in the afternoon."

— 18. **ψύχει**, "it cools them," *i.e.* by going farther away it produces coolness for them.

— 18. **καὶ τὸ κάρτα**, "very exceedingly."

105\. 2. **τὴν ταχίστην**, "by the quickest way."

— 5. **εἶναι δέ κ.τ.λ.**, dependent on *λέγεται* to be supplied: **οὐδενὶ ἑτέρῳ ὅμοιον**, "far superior to all other creatures."

— 6. **εἰ μὴ προλαμβάνειν κ.τ.λ.**, "if the Indians did not get a start on their way," (*lit.* "take a part of the way beforehand"). For the infinitives see note on ch. 23, l. 19; the use of this infinitive after *εἰ* is rare, but it occurs again in ch. 108.

— 7. **ἐν ᾧ**, "while."

— 9. **εἶναι γάρ**: cp. ch. 63, l. 1.

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105\. 10. **καὶ παραλύεσθαι**, "are even loosed from the side," *i.e.* if necessary, to detain the pursuers.

— 11. **ἐπελκομένους**, "when they drag behind," cp. iv. 203, where *τοὺς ἐπελκομένους* means "the stragglers."

— 13. **ἐνδιδόναι μαλακὸν οὐδέν**, "show no signs of weariness": cp. ch. 51.

— 16. **ὀρυσσόμενος**, "obtained by digging."

106\. 1. **κως**, "as it seems": the observation is suggested by the abundance of gold in India.

— 1. **τῆς οἰκεομένης**, "of the (inhabited) world."

— 2. **ἔλαχον**, "received as their portion," at the time when they came into being.

— 2. **πολλόν τι**: cp. ch. 116.

— 3. **κάλλιστα κεκρημένας**, "most temperate," *lit.* "most fairly mixed." The idea seems to be that the extremities of the earth are apt to have things in extremes: hence they have the most beautiful and the rarest things, and also they have the extremes of heat and cold.

— 3. **τοῦτο μέν**, "in the first place," answered by *πρὸς δ' αὖ* at the beginning of the next chapter; while just below we have another *τοῦτο μέν* answered by *τοῦτο δέ*: cp. ch. 72, l. 13.

— 4. **τῶν οἰκεομενέων**, *i.e.* *χωρέων*: Dialect § 2 (*b*).

— 6. **τὰ πετεινά**: the article is not required.

— 9. **Νησαίων δὲ καλευμένων**, "which are called Nesaian," a common use of *δέ* in Herodotus: cp. ch. 53, l. 11. For Nesaian horses cp. vii. 40.

— 14. **ἀρετῇ**, "in excellence": the word is also used of the fertility of land.

— 14. **τῶν ἀπό κ.τ.λ.**, genitive after *προφέροντα*, "excelling."

— 15. **χρέωνται**, "wear."

107\. 1. **πρὸς δ' αὖ μεσαμβρίης**, answering to *τοῦτο μὲν πρὸς τὴν ἠῶ*: for the case cp. ch. 101, l. 4.

— 3. **μούνη**: this is not correct; they are found also in India, for example.

— 7. **θυμιῶντες**, "burning so as to produce smoke."

— 7. **ἐς Ἕλληνας ἐξάγουσι**, "import into Hellas."

— 12. **οὗτοι οἵ περ κ.τ.λ.**: see ii. 75, where an account is given of the service rendered by the ibis in killing these winged serpents when they attempt to invade Egypt.

108\. 2. **εἰ μὴ γίνεσθαι**: cp. ch. 105, and see note on ch. 23, l. 19. Here the *oratio obliqua* has not the infinitive mood in its principal clause.

— 4. **κως**, "perhaps," cp. ch. 40 (beginning).

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108. 4. **τοῦ θείου ἡ προνοίη**, "divine providence," *lit.* "the forethought of the divine being."

— 5. **ἐοῦσα σοφή**, "seeing that it is wise," belongs to *ὥσπερ καὶ οἰκός ἐστι.*

— 5. **ὅσα μὲν . . . ταῦτα μέν**, cp. ch. 65.

— 7. **ἐπιλίπῃ**, "fail," *i.e.* "die out."

— 8. **σχέτλια**, "bold," opposed to *δεῖλα.*

— 8. **τοῦτο μέν**: cp. ch. 106, l. 3.

— 10. **οὕτω δή τι**: cp. ch. 12, l. 8, after the analogy of which *οὕτω* should refer directly to the next clause, "is so prolific that it alone of all animals becomes doubly pregnant" (*ἐπικυΐσκεται*), *i.e.* conceives again before the former young are born. Elsewhere *οὕτω δή τι* is generally followed by *ὡς* or *ὥστε* (sometimes by a relative pronoun).

— 11. **τὸ μὲν δασύ κ.τ.λ.**, "some of its young are already covered with fur in the womb, while others are still bare; some again are just receiving form in the matrix, and others meanwhile are being conceived."

— 14. **τοῦτο μὲν δὴ τοιοῦτό ἐστι**, "thus it is with this matter."

— 17. **τῷ τέκνῳ**, dative after *συν-* in the verb.

— 19. **ὁ δέ**, marking the apodosis: see note on ch. 37, l. 8.

— 21. **ἐσικνέεται**, "penetrates."

— 22. **πέλας τε δὴ . . . καί**: cp. ch. 76, l. 4. The clauses are set side by side (*parataxis*), instead of being made subordinate one to the other.

— 23. **αὐτέων**, *i.e.* of the womb (*μητρέων*). It is hardly necessary to say that there is no foundation in Natural History either for these statements or for those which are made in the succeeding chapters, 109-111.

109. 3. **ὡς ἡ φύσις αὐτοῖσι ὑπάρχει**, "in their natural course." The manner of birth here described is conceived as a providential interference with the course of nature.

— 4. **βιώσιμα**, for the impersonal plural cp. ch. 61 (end).

— 4. **νῦν δ'**, "but as it is," cp. ch. 25, l. 23.

— 8. **πολλόν τι χρῆμα τῶν τέκνων**, "a vast number of young": *τι* strengthens the adjective: for the article cp. vii. 188, *ἦν δὲ τοῦ χειμῶνος χρῆμα ἀφόρητον.* (Stein.)

— 12. **κατὰ τοῦτο**, *i.e.* because, being found in only one land, they are abundant there.

110. 2. **κασίην**: cassia and cinnamon were very much the same thing, perhaps even from the same tree: neither of them perhaps was exactly the same as the

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cinnamon of modern commerce, which grows only in Ceylon. (Stein.)

110. 3. **βύρσῃσι**, "ox-hides."

— 4. **αὐτῶν**, "by themselves," *i.e.* "alone."

— 6. **βαθέῃ**: Dialect § 4 (*a*).

— 8. **τέτριγε**: this perfect is commonly used in the sense of a present.

— 10. **οὕτω** resumes the preceding words with emphasis.

111. 4. **οὐκ ἔχουσι**, "they cannot."

— 4. **λόγῳ οἰκότι χρεώμενοι**, "speaking reasonably," or "following a likely story."

— 6. **ἐν τοῖσι κ.τ.λ.**: cp. ch. 37.

— 7. **κάρφεα**, "dry sticks," or "dry pieces of bark."

— 10. **ἔνθα . . . εἶναι**: cp. ch. 23, l. 19.

— 11. **πρὸς ὦν δὴ ταῦτα**, "with a view to this then, I say."

— 13. **τῶν ἀπογινομένων**, "which die."

— 17. **αὐτέων**: Dialect § 2 (*d*): it refers to *τῶν νεοσσιέων*.

— 17. **αὐτῶν**. If this is to stand in the text, it must go with *καταπετομένας*, "flying down upon them": cp. iv. 62, *καταχέουσι τὸ αἷμα τοῦ ἀκινάκεω*.

— 19. **ἴσχειν**, "to support them."

— 20. **τοὺς δέ**, "and they," *i.e.* the Arabians.

— 21. **ἐκ τούτων**, "from them," *i.e.* from the Arabians.

112. 4. **τῶν αἰγῶν τῶν τράγων**, "the he-goats": apposition, like *βοῦς ταῦρος*, to limit or define.

— 5. **ἐγγινόμενον**, "produced in them," *i.e.* by adhering to them as they feed among the bushes.

113. 1. **τοσαῦτα . . . εἰρήσθω**, "let so much suffice."

— 1. **ἀπόζει**: impersonal, cp. ch. 23, l. 9.

— 2. **θεσπέσιον ὡς ἡδύ**, "divinely (*i.e.* marvellously) sweet"; like *θαυμαστὸν ὅσον*: cp. *ἀφόρητος οἷος* (iv. 28), and *ἄφθονοι ὅσοι* (iv. 194). (Stein.)

— 3. **σφι**, *i.e. τοῖς Ἀραβίοις*.

— 6. **ἐπείη σφι ἐπέλκειν**, "should allow them to drag after them."

— 8. **νῦν δ'**: cp. ch. 109.

— 9. **ἐς τοσοῦτο**, "to this extent at least": explained by *ἁμαξίδας γάρ κ.τ.λ.*

— 13. **καί**, "even."

114. 1. **ἀποκλινομένης μεσαμβρίης**: cp. ch. 104, where it is used of time: here it is transferred to space, and as *μεσαμβρίη* means the south, and *δύνων ἥλιος* the west, so *ἀποκλινομένης μεσαμβρίης* means in the direction of the sun in the afternoon, *i.e.* south-west.

— 1. **παρήκει . . . ἐσχάτη τῶν οἰκεομενέων**, "extends along farther than all other lands."

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119. 9. **ἐλπίδας πολλὰς ἔχων**, "being strongly persuaded": cp. *ἐλπίσας* in ch. 62, l. 7.

— 11. **τὴν ἐπὶ θανάτῳ**, "for execution," supply *δέσιν* from the verb: so v. 72, *κατέδησαν τὴν ἐπὶ θανάτῳ*, and i. 109, *κεκοσμημένον τὴν ἐπὶ θανάτῳ* (supply *κόσμησιν*). (Stein.)

— 12. **φοιτέουσα**: see note on ch. 90, l. 19.

— 13. **κλαίεσκε ἄν**: this iterative tense is combined here with *ἄν*, as the imperfect elsewhere, *e.g.* ch. 51, l. 14. For the form of tense compare *ἄρδεσκε* in ch. 117: it is always without augment in Herodotus.

— 19. **εἰ μὲν δή**: the effect of *μέν* is to throw emphasis on *ἑνός*, "if the king grants me but *one*, I choose my brother": the corresponding thought is not expressed.

— 25. **ἀλλοτριώτερος**, "less near akin."

— 26. **ἧσσον κεχαρισμένος**, "less dear."

— 28. **ἀνὴρ μέν μοι ἄλλος κ.τ.λ.**: a commonplace which appears also in the Antigonē of Sophocles 905 ff. It is one of several instances of resemblance between Herodotus and Sophocles, who were personally known to one another.

— 30. **πατρὸς δέ κ.τ.λ.**, "but my father and my mother being no longer alive."

— 36. **τῶν μὲν δή**: *δή* refers back to the beginning of the story, *τῶν δε τῷ Μάγῳ κ.τ.λ.*

120. 1. **κατὰ δέ κου μάλιστα**: "somewhere about the time of": *κου μάλιστα* makes the statement very indefinite.

— 2. **Σαρδίων**, a common designation of the Lydian satrapy.

— 5. **μάταιον**, properly "foolish," hence "offensive," as in vii. 10 (*g*) and 15.

— 7. **ὡς μὲν οἱ πλεῦνες**, answered by *οἱ δὲ ἐλάσσονες* in the next chapter.

— 11. **τοῦ ἐν Δασκυλείῳ**, "which was at (*i.e.* about) Daskyleion": this was the third satrapy, containing Phrygia; Daskyleion was its capital.

— 11. **ἐς νείκεα συμπεσεῖν**, "fell into contention together."

— 12. **κρινομένων**, "vying with one another," *lit.* "submitting to judgment."

— 13. **τῷ 'Οροίτῃ προφέροντα**, "bringing it forward against Oroites," as a reproach.

— 14. **σὺ γὰρ ἐν ἀνδρῶν λόγῳ**, "art *thou* to be accounted a man?" *γάρ* has reference to a previous thought not expressed, but its practical effect is to emphasise *σύ*.

— 16. **ὧδε δή τι κ.τ.λ.**, answered by *τήν*; "so easily conquered

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that," etc.: so *οὕτω δή τι*, iv. 52, *οὕτω δή τι ἐοῦσα πικρή, ἡ . . . κιρνᾷ τὸν Ὕπανιν.*

120\. 17. **τῶν τις**: the usual order in Herodotus: cp. ch. 151, l. 11.

— 17. **πεντεκαίδεκα**, exaggerating the ease of the conquest. The dative is of the instrument. For the history, cp. ch. 39.

— 18. **ἔσχε**, "got possession of."

— 18. **οἱ μὲν δὴ κ.τ.λ.**, a repetition of *ὡς μὲν οἱ πλεῦνες λέγουσι*, above.

— 20. **οὐκ οὕτω**, "not so much," cp. ch. 47, l. 5.

— 22. **κακῶς ἤκουσε**, "he had been ill spoken of": cp. ch. 131 (end).

121\. 1. **οἱ δὲ ἐλάσσονες**, "the smaller number" (of those who report the matter).

— 2. **ὅτευ δὴ χρήματος**, "something or other" (whatever it might be): cp. *ὅσην δή*, ch. 52, l. 4.

— 3. **τοῦτό γε**, *i.e.* what the thing was.

— 5. **ἐν ἀνδρεῶνι**, see note on ch. 77, l. 14.

— 5. **Ἀνακρέοντα τὸν Τήιον**: Anacreon of Teos, the poet, who lived long at the court of Polycrates.

— 6. **καί κως κ.τ.λ.** The construction is confused, or rather this first sentence is left unfinished, and another is begun with *τόν τε γάρ*, because of the introduction of the finite verb *ἐπεγένετο* instead of *συντυχίης τινὸς ἐπιγενομένης*. "And he, as it happened, either intentionally, because he had no regard for the affairs of Oroites, or perhaps some accident chanced to bring it about, for it happened that the herald came before him and Polycrates," etc. **τόν τε γὰρ κήρυκα κ.τ.λ.** is equivalent to a subordinate clause, "for when the herald came before him," cp. ch. 108.

122\. 1. **διφάσιαι**, *i.e.* told in two different ways.

— 3. **πάρεστι πείθεσθαι**, "one may give credit."

— 4. **ὁ δὲ ὢν Ὀροίτης**, "in any case Oroites," etc.

— 4. **ἱζόμενος**, "having his abode."

— 5. **οἰκημένη**, "situated."

— 7. **νόον**, explained in what follows.

— 9. **πάρεξ Μίνωός τε κ.τ.λ.**, *i.e.* excluding those of heroic times, who were not altogether *τῆς ἀνθρωπηίης γενεῆς*: cp. Thucydides i. 4.

— 11. **τῆς ἀνθρωπηίης κ.τ.λ.**, "of what may be called mortal race."

— 13. **νήσων**, the islands of the Egean, and especially the Cyclades.

— 15. **Ὀροίτης Πολυκράτεϊ**: cp. ch. 40, l. 5.

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122. 18. **κατὰ τὰ φρονήματα,** "in proportion to thy high thoughts."

— 18. **ὧδε,** "as follows": *σύ νυν* is repeated just below.

— 23. **εἵνεκεν χρημάτων,** "so far as wealth is concerned": cp. ch. 85, *θάρσεε τούτου εἵνεκεν.*

123. 2. **ἐβούλετο,** "consented."

— 2. **καί κως** indicates some vagueness or uncertainty, cp. ch. 40 (beginning): here probably it belongs in sense to the clause *ἱμείρετο γάρ κ.τ.λ.*, "I suppose because he," etc.

— 8. **τὸ Ἥραιον**: see ch. 60 (end).

— 10. **πλὴν κάρτα βραχέος**: that is, he filled them up to within a very small space from the top: **περὶ αὐτὰ τὰ χείλεα**, *i.e.* at the very top of the chest.

124. 2. **πολλὰ μὲν κ.τ.λ.**, "although his diviners urgently dissuaded him": cp. ch. 36, l. 10.

— 3. **πρὸς δὲ καί,** "and moreover," an additional reason which should have restrained him.

— 6. **λοῦσθαι**: so *ἐλοῦτο* in the next chapter: from the form *λόω*. In ch. 23 however we have *λουόμενος*, not *λούμενος.*

— 7. **παντοίη ἐγίνετο κ.τ.λ.**, "she used every means of entreaty to persuade," etc. An infinitive follows because there is contained in *παντοίη ἐγίνετο* the idea of striving or urging. In some passages the expression is combined with a participle, *e.g.* vii. 10 (*c*), *παντοῖοι ἐγένοντο Σκύθαι δεόμενοι κ.τ.λ.* (Krüger.)

— 9. **καὶ δὴ καί,** used to emphasise the additional statement: so in ch. 61, *καὶ δὴ καὶ ἐς Αἴγυπτον.*

— 10. **ἐπεφημίζετο,** "she followed him with prophetic utterances." (Stein.)

— 11. **παρθενεύεσθαι,** "that she should remain unmarried."

— 13. **πλέω χρόνον,** the comparative belongs to *βούλεσθαι*, "rather to remain unmarried for a long time than to be," etc., but it has been transferred here to the adjective. Stein quotes Hom. Od. i. 164, *πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι.*

125. 4. **ἐν δὲ δὴ καί,** "and among them especially": cp. ch. 15, l. 12.

— 6. **τῶν κατ' ἑωυτόν,** "of the men of his time."

— 8. **οὔτε ἑωυτοῦ ἀξίως κ.τ.λ.**, "in a manner unworthy of him and of his high ambition."

— 9. **ὅτι μή,** or *ὅ τι μή*, "except": cp. ch. 26, l. 11.

— 9. **οἱ Συρηκοσίων—τύραννοι.** Gelon and Hieron are referred to; cp. vii. 153 ff.

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125. 13. **οὐκ ἀξίως ἀπηγήσιος**, "in a manner not fit to be told," because of its cruelty.

— 15. **ἑωυτῷ χάριν εἰδέναι ἐόντας**, "to be grateful to him that they were": cp. ix. 79, *χάριν τε ἴσθι ἐὼν ἀπαθής.* (Stein.)

— 16. **ξεῖνοί τε και δοῦλοι**, "either foreigners or servants": **τῶν ἑπομένων** is partitive genitive to be taken with *ὅσοι.*

— 17. **ἐν ἀνδραπόδων λόγῳ ποιεύμενος**, "reckoning them as slaves": cp. vii. 222, *ἐν ὁμήρων λόγῳ ποιεύμενος,* and ch. 120 of this book, *σὺ γὰρ ἐν ἀνδρῶν λόγῳ;*

— 20. **ὅκως ὕοι**, *i.e.* "whenever he rained," cp. *ὕει σφι ὁ θεός* ch. 117.

— 21. **ἀνιεὶς—ἰκμάδα**, "when he himself gave forth moisture," etc., under the influence of the sun's heat. The bath and the anointing go naturally together. (Stein.)

126. 2. **τῇ**, "in the way in which," *i.e.* they came to a bad end; Amasis had predicted nothing definite: see ch. 40.

— 4. **τίσιες μετῆλθον**: as if to suggest the idea of avenging spirits which pursued and overtook him.

— 8. **ὁ δέ.** As often in Herodotus, the particle of opposition is attached to the personal pronoun, when it belongs in fact to the verb; so in ch. 147, *τουτέων μὲν τῶν ἐντολέων μεμνημένος ἐπελανθάνετο, ὁ δὲ παρήγγειλε κ.τ.λ.*

— 9. **κατὰ μὲν ἔκτεινε . . . κατὰ δέ**: cp. ch. 36, *ἀπὸ μὲν σεωυτὸν ὤλεσας . . . ἀπὸ δὲ ὤλεσας Κῦρον*: here however the second verb is suppressed, as in ii. 141, *κατὰ μὲν φαγεῖν τοὺς φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα.*

— 9. **τὸν ἐκ Δασκυλείου ὕπαρχον**, "the satrap at Daskyleion," *i.e.* with the seat of his government there and coming from thence to any other place: cp. ch. 120.

— 13. **ἄλλα ἐξύβρισε**: cp. ch. 33, *ταῦτα ἐξεμάνη.*

— 15. **οὐ πρὸς ἡδονήν οἱ**, "not pleasing to him."

— 15. **μιν**, a repetition of *ἀγγελιηφόρον*: cp. ch. 118, *αὐτῶν.*

— 16. **ὑπείσας**, "setting in ambush": so in vi. 103, *νυκτὸς ὑπείσαντες ἄνδρας*: *ὑπείσας* is from *ὑπίζω,* as *εἷσα* from *ἵζω* (*λόχον εἷσαν,* Hom. Il. iv. 392).

— 17. **αὐτῷ ἵππῳ**, cp. ch. 45.

127. 2. **ἔσχε**, "had obtained."

— 4. **ἐκ τῆς ἰθέης**, "openly": for *ἰθέης* see Dialect § 4 (*a*).

— 6. **ἅτε οἰδεόντων ἔτι τῶν πρηγμάτων**: cp. ch. 76. This expression seems to imply, what we know from the

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Behistun inscription, that the first years of Dareios were much disturbed.

127. 6. **καὶ νεωστὶ ἔχων**: for the change of reference cp. ch. 20 (beginning).

— 9. **ἐδορυφόρεον**, "attended as a guard."

— 9. **νομόν**, "satrapy": cp. ch. 90. He had made himself ruler of the three satrapies which stand first in the list.

— 13. **τίς ἄν μοι . . . ἐπιτελέσειε;** apparently imitated from Homer, Il. x. 303, *τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν;*

— 14. **ὑποστάς**, "having undertaken it."

— 15. **ὁμίλῳ**, "with tumult": cp. ix. 59, *βοῇ τε καὶ ὁμίλῳ*. It might however mean "with a large company."

— 15. **ἔργον οὐδέν**, "there is no need."

— 16. **δὲ ὦν**, cp. ch. 116.

— 16. **ἀγάγοι**: observe the omission of *ἄν*.

— 18. **τοῦτο μὲν . . . τοῦτο δέ**: cp. chaps. 72 and 106.

— 23. **καταλαμπτέος ἐστί**, "he must be restrained": cp. ch. 52 and also below, *κατελάμβανε*. For the form cp. *ἐπίλαμπτος* (ch. 69).

128. 2. **αὐτός**, to be taken with *ποιέειν*.

— 6. **βυβλία**, "papers": **γραψάμενος**, "caused to be written."

— 7. **περὶ πολλῶν ἔχοντα**, "concerned with many matters," cp. vi. 26, *τὰ περὶ Ἑλλήσποντον ἔχοντα πρήγματα*. (Stein.)

— 8. **σφρηγῖδα**: properly the signet itself, then the impression of the seal. We are told that the signet of the Persian kings had sometimes the figure of the king himself engraved upon it, sometimes of Cyrus, and sometimes of a horse, supposed to be that of Dareios. For the practice of sealing with the king's signet-ring, cp. the Book of Esther, iii. 12 and viii. 8.

— 11. **περιαιρεόμενος**, "taking out of its cover": the word would be more properly applied to that which is taken off, as in ch. 41.

— 12. **γραμματιστὰς βασιληίους**: these were persons appointed by the king to represent his interests and to report upon the doings of the satrap. The same system is said to exist in modern Persia.

— 13. **ἀποπειρώμενος . . . εἰ ἐνδεξαίατο**, "with a view to trying whether the guards would accept" (the proposal to revolt). However, *ἐνδεξαίατο* might be from *ἐνδείκνυμι*, "would show signs of (revolt)."

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128. 19. **μὴ δορυφορέειν**: so in ch. 51.

— 20. **μετῆκάν οἱ**, "lowered to him," in token of submission.

— 21. **τοῦτο**, "in this matter."

129. 1. **ἀπικομένων καὶ ἀνακομισθέντων**: the first perhaps referring to the slaves, and the second to the other property.

— 5. **καί κως**, "and as it seems."

— 5. **ὁ γάρ οἱ ἀστράγαλος**: cp. ch. 3, l. 11.

— 6. **νομίζων**, "being wont." The use of Egyptian physicians at the Persian court is referred to also at the beginning of this book.

— 12. **ἀγρυπνιῃσι**: for the plural cp. ch. 52, *ἀλουσίῃσί τε καὶ ἀσιτίῃσι*.

— 13. **ἔχοντι οἱ φλαύρως**, "when he was in an evil case": *οἱ* is repeated afterwards by *τῷ Δαρείῳ*: so in ch. 153.

— 14. **παρακούσας**, "having heard by chance."

— 15. **Δημοκήδεος**, see ch. 125: he had been made a slave when Polycrates was taken by Oroites.

— 18. **ὅκου δή κοτε**, "wherever he might be," *i.e.* "somewhere or other": cp. *ὅτευ δὴ χρήματος*, ch. 121.

— 20. **ἐσθημένον**: Dialect § 9 (*c*).

130. 2. **τὴν τέχνην**, "the art of healing."

— 3. **οὐκ ὑπεδέκετο**, "did not admit that he knew."

— 3. **ἑωυτὸν ἐκφήνας**, "if he made himself known."

— 5. **τεχνάζειν ἐπιστάμενος**, "that he knew the art, but was practising evasion": *τεχνάζειν* contains a reference to *τεχνήν*, which is perhaps sufficiently reproduced by the word "practising" with its medical associations.

— 7. **κέντρα**, "pricking-irons."

— 10. **ὥς οἱ ἐπέτρεψε**, "when Dareios had entrusted the matter to him."

— 11. **ἤπια**, "mild remedies."

— 13. **ἀπέδεξε**, *lit.* "displayed," "produced": cp. ch. 134.

— 14. **ἐλπίζοντα**, "though he expected": **οὐδαμὰ ἔτι**, "never again."

— 15. **χρυσέων**: so *θηλέων*, *μνέων*, etc., but from *γενεή* we have *γενεέων*.

— 16. **εἴ οἱ διπλήσιον . . . νέμει**, "whether it was by design that he gave him his misfortune in double measure": his misfortune was his slavery, symbolised by the fetters.

— 22. **τοῦ χρυσοῦ ἐς θήκην**, "into the gold-chest."

— 23. **οὕτω δή τι**, cp. ch. 12, l. 8.

— 24. **στατῆρας**: these are the Persian gold staters coined

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by Dareios and called darics, weighing about 123 grains of nearly pure gold.

130. 26. **χρῆμα πολλόν τι**, cp. ch. 109, l. 8.

131. 1. **ὧδε**, "as follows": **ὡμίλησε**, "came to associate with."

— 2. **συνείχετο**, "lived in strife": *συνέχεσθαι* means to be "locked together" in wrestling or combat: so i. 214, *συμπεσόντας τῇσι αἰχμῇσί τε καὶ τοῖσι ἐγχειριδίοισι συνέχεσθαι.*

— 3. **ὀργήν**, "in temper."

— 4. **ἀπολιπών**, intransitive: so in ch. 48 and elsewhere.

— 5. **καταστὰς ἐς ταύτην**, "having established himself here."

— 6. **ἀσκεύης περ ἐών**, "although he was without apparatus."

— 7. **τῶν ὅσα**: cp. ch. 23, l. 13.

— 8. **ταλάντου**, *i.e.* of silver. It is not clear whether the talent here is Eginetan or Euboïc: the Eginetan talent was about 78 lbs. avoirdupois and the Euboïc about 57 lbs. In either case 60 *μνέαι* are reckoned to the talent.

— 12. **οὐκ ἥκιστα**, "more than anything else": sometimes *ἀλλὰ μάλιστα* is added, as in iv. 170.

— 14. **τοῦτο**: the events spoken of in the preceding narrative.

— 14. **ὅτε**, "at the time when."

— 16. **ἤκουον**, "were called," *i.e.* "had the reputation of being," cp. ch. 120, l. 22.

132. 1. **τότε δή**: a reference back to the main line of the narrative, broken off in the last chapter.

— 3. **ὁμοτράπεζος**: this came to be a title of honour for those immediately about the king: cp. Xen. Anab. i. 8, 25, *οἱ ὁμοτράπεζοι καλούμενοι.* (Stein.)

— 4. **ἑνὸς τοῦ . . . ἀπιέναι**, "the one matter of returning."

— 5. **τοῦτο μὲν . . . τοῦτο δέ**, as in ch. 72 and elsewhere.

— 7. **ἀνασκολοπιεῖσθαι**, in passive meaning.

— 11. **μέγιστον πρῆγμα**, *i.e.* very powerful.

133. 2. **συνήνεικε**, impersonal, "it happened."

— 4. **φῦμα**, "a growth," *i.e.* "a swelling."

— 4. **ἐνέμετο πρόσω**, "it began to spread further": the metaphor is perhaps from an animal feeding.

— 5. **ἡ δέ**, cp. ch. 37, l. 8.

— 8. **ἦ μέν**, cp. ch. 66, l. 15.

— 10. **τῶν ὅσα**, for *τούτων ὅσα*, so in ch. 23, l. 13.

— 10. **ἐς αἰσχύνην φέροντα**, "shameful": cp. i. 10, *ἄνδρα ὀφθῆναι γυμνὸν ἐς αἰσχύνην μεγάλην φέρει.*

134. 2. **ὑγιέα ἀπέδεξε**, so in ch. 130.

— 5. **κάτησαι**, "thou dost remain still."

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134. 8. **φαίνεσθαί τι ἀποδεικνύμενον**, "display some great deed."

— 8. **ἵνα καί**: the word *καί* belongs to the whole clause and not to *Πέρσαι* alone, "for this reason too."

— 9. **ἐπ' ἀμφότερα δέ τοι φέρει**, "it is for thy advantage in both ways": *φέρει* equivalent to *συμφέρει.*

— 10. **σφέων**, dependent on *προεστῶτα.*

— 14. **αὐξομένῳ γάρ κ.τ.λ.**: a physical theory such as might be suggested by Demokedes: she spoke *ἐκ διδαχῆς.*

— 20. **βεβούλευμαι**, "I have determined."

— 20. **ζεύξας γέφυραν**: the idea is of putting a bridge as a yoke to join the two shores: so we have elsewhere *ζεῦξαι ποταμόν, πόντον.*

— 22. **ἔσται τελεύμενα**, "will be in course of accomplishment."

— 24. **τὴν πρώτην**, "first," like *τὴν ταχίστην*, with *ὁδόν* or some such word to be supplied.

— 24. **ἰέναι ἔασον**, "forbear to go."

— 25. **ἔσονταί τοι**, "will be thine."

— 25. **σὺ δέ**: so in ch. 126, *ὁ δέ*, see note.

— 26. **στρατεύεσθαι**, infinitive for imperative, as in ch. 35, l. 7, and 155, l. 29.

— 26. **λόγῳ πυνθανομένη**, "because I hear report of them."

— 30. **κατηγήσασθαι**, "to serve as guide," *κατηγήσασθαι τὴν ὁδόν.*

— 35. **τούτῳ τῷ**: attraction of the relative to the case of the antecedent.

— 35. **ἐς αὐτούς**, *i.e.* to the Hellenes.

135. 5. **ὅκως τε μὴ διαδρήσεται**, "and that he should not be allowed to escape"; dependent on *ἐνετέλλετο*: so in the next sentence, *ἐδέετο αὐτοῦ ὅκως . . . ἥξει.*

— 13. **πρὸς δέ**, "and besides that."

— 14. **συμβαλέεσθαι**, "would contribute."

— 15. **τὴν . . . πλεύσεσθαι**: cp. ch. 23, l. 19.

— 16. **ἀπ' οὐδενὸς δολεροῦ νόου**, "with no crafty design."

— 18. **εὖ**: Dialect § 5.

— 18. **ἐκπειρῷτο**, *i.e.* to see if he really meant to return.

— 18. **οὔτι**, a strengthened form of *οὐ.*

— 18. **ἐπιδραμών**, "with eagerness."

— 19. **κατὰ χώρην**, "where they were."

— 22. **ἐς τὴν δωρεήν**, *i.e. ἐς τὰ δῶρα*, "for the presents."

— 23. **καὶ τούτῳ**, "him also," as well as the Persians.

136. 2. **καὶ Φοινίκης**: cp. i. 52, *κείμενα ἐν Θήβῃσι καὶ Θηβέων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος.*

— 3. **ἐπλήρωσαν** here means "manned" ("filled with a

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crew"), but afterwards with the genitive ἀγαθῶν, "filled (with goods)."

136. 4. **γαῦλον**: the word here means a round-built ship for carrying cargo (γαυλός is a bucket or pail): it is used especially of Phenician merchant vessels.

— 6. **προσίσχοντες**, *i.e.* τὰς νέας, as in ix. 99.

— 7. **ἀπεγράφοντο**, "caused a description to be written."

— 7. **τὰ πολλὰ καὶ ὀνομαστά**, "most of the celebrated places."

— 8. **τῆς Ἰταλίης**: the word meant in the time of Herodotus only the southern part of the peninsula, where the Hellenic colonies were. These are here included in "Hellas," and this part of Italy was afterwards called ἡ μεγάλη Ἑλλάς (Magna Græcia). For the genitive cp. Φοινίκης just above.

— 9. **ἐκ ῥηστώνης τῆς Δημοκήδεος**, "out of complaisance to Demokedes": but the reading is very uncertain, and the Ionic form of this word should be ῥηιστώνης, cp. ῥηίδιος. The word χρηστώνης does not occur elsewhere, but it might perhaps mean "request." The MSS. mostly have κρηστώνης.

— 11. **τοῦτο μὲν . . . τοῦτο δέ**: so ch. 72, l. 13, and often elsewhere.

— 11. **τῶν . . . νεῶν**, dependent on παρέλυσε.

— 13. **δῆθεν**, "as he supposed," not implying either here or in ch. 74 (end) that the supposition was false.

— 16. **τὴν ἑωυτοῦ**, "his native place," *i.e.* Crotōn.

— 17. **τὰ παρέλαβε τῶν νεῶν**, "those parts of the ships which he had taken away."

137. 4. **τὰ Περσικὰ πρήγματα**, "the power of the Persians."

— 5. **προϊέναι**, from προΐημι.

— 5. **ἀντάπτοντο**, "took hold of him on the other side."

— 9. **ταῦτα**, "in this manner," goes with περιυβρίσθαι.

— 9. **κῶς βασιλέι ἐκχρήσει**, "how shall the king be contented," *i.e.* "how will he endure": so ἀποχρᾶν in the next chapter.

— 11. **ἀπέλησθε ἡμέας**, "take him away from us."

— 12. **τῆσδε προτέρην**, "sooner than (against) this."

— 14. **οὔκων**, "nevertheless . . . not"; so in the next chapter.

— 15. **ἐξαιρεθέντες Δημοκήδεα**, "having had D. taken out of their hands."

— 17. **τὸ προσωτέρω τῆς Ἑλλάδος**, "the further parts of Hellas."

— 20. **ἀναγομένοισι**, "as they put out to sea."

— 21. **ἅρμοσται . . . γυναῖκα**, "had been betrothed to,"

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middle voice: *ἁρμόζειν θυγατέρα τινί* means "to betroth one's daughter to some one"; *ἁρμόζεσθαι θυγατέρα τινός*, "to get some one's daughter betrothed to one's self": cp. v. 32, *τοῦ . . . Παυσανίης ἡρμόσατο θυγατέρα.*

137. 23. **Μίλωνος**: the wrestler Milo of Crotōn is said to have gained six victories at the Olympic games and seven at the Pythian.

— 23. **κατὰ τοῦτο**, "for this end."

— 26. **πρὸς Δαρείου**, "in the eyes of Dareios," *lit.*, "from the side of Dareios."

138. 2. **ἐκπίπτουσι**, "were cast away," or "driven out (of their course)."

— 6. **κάτοδον**, "return from exile."

— 7. **τὴν συμφορήν**, *i.e.* that he was an exile.

— 8. **ἢν δι' αὐτόν κ.τ.λ.**, "(as would be the case) if on his account," etc.

— 11. **ἐόντων . . . φίλων**. They were both Lacedemonian colonies. (Stein.)

— 12. **μάλιστα**, "most easily."

— 13. **ὑποδεξάμενος**, "having engaged to do so": note the meaning of the imperfect *ἐπετέλεε*.

— 16. **οὔκων ἔπειθον**: so in the last chapter.

— 17. **ταῦτα μέν**, answered by *μετὰ δὲ ταῦτα*, at the beginning of the next chapter.

— 18. **οὗτοι δὲ πρῶτοι κ.τ.λ.**: this remark is probably thrown in to show a connexion between the episode of Demokedes and the main subject of the History, cp. notes on ch. 1 (beginning) and ch. 56 (end).

— 19. **τοιόνδε**, stands for *τοιοῦτο*, referring to what has gone before.

139. 2. **πολίων πασέων πρώτην**, "the first of all cities which he conquered." It can hardly mean that Samos was the greatest of all cities at that time, especially with the addition *καὶ βαρβάρων* and the account of the capture of Babylon immediately following.

— 4. **ἄλλοι τε συχνοί**: this should be answered by *καὶ δὴ καὶ Συλοσῶν*, but the form of the sentence is changed afterwards.

— 6. **κατ' ἐμπορίην στρατευόμενοι**, "joining in the expedition for trading purposes."

— 9. **φεύγων**, "an exile."

— 10. **κατέλαβε**, "befell," as in ch. 42 and 65.

— 11. **πυρρήν**, "flame-coloured": *ἡ Συλοσῶντος χλαμύς* became a proverbial expression for anything very magnificent in the way of clothing. (Stein.)

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139\. 12. **δορυφόρος τε ἐών κ.τ.λ.** : it is hardly possible that Dareios, a member of the royal family and heir to the throne, should have been in this position.

— 15. **ὠνέετο**, "endeavoured to buy it."

— 16. **θείῃ τύχῃ χρεώμενος**, like *θείῃ πομπῇ χρεωμένους* (ch. 77), "by providential good-fortune."

— 18. **ἄλλως**, "for nothing": cp. the rather different use of the word in ch. 16 (end), meaning "without ground."

— 18. **εἴ περ . . . τοι**, "if it is so absolutely necessary that you should have it," *i.e.* if you are so determined to have it.

140\. 2. **ἠπίστατο**, "thought without doubt": cp. ch. 66, l. 11.

— 2. **τοῦτο**, *i.e.* the mantle.

— 2. **εὐηθείην**, "good-natured simplicity."

— 8. **δεηθέντι**, "at his request."

— 10. **εὐεργέτης**, "a benefactor": cp. viii. 85, where the Persian custom of recording the names of those who had rendered signal service to the king is mentioned. It is this record which is mentioned in the Book of Esther (vi. 1), as being read to the king by his servants when he was sleepless.

— 13. **τῷ ἐγὼ προαιδεῦμαι**, "to whom I am indebted for services": cp. i. 61, *ἐκ τῶν πολίων αἵτινές σφι προαιδέοντό κού τι* : *αἰδώς* stands for the regard which should be felt for one to whom we are indebted.

— 13. **νεωστὶ μὲν . . . ἔχων κ.τ.λ.** : the participle is answered by a finite verb, *ἀναβέβηκε δέ*.

— 14. **ἤ τις ἢ οὐδείς**, "hardly anyone": so in Xenophon, *τούτων τῶν περιεστηκότων ἤ τινα ἢ οὐδένα οἶδα.* (Krüger.)

— 15. **χρέος ὡς εἰπεῖν οὐδέν**, "no debt to speak of," "I may almost say no debt": cp. ch. 6, *ἓν κεράμιον οὐκ ἔστι, ὡς λόγῳ εἰπεῖν, ἰδέσθαι.*

— 15. **ἀνδρὸς Ἕλληνος**, "due to a Hellene."

— 17. **τί θέλων**, "with what meaning."

— 18. **ἐς μέσον**, cp. ch. 62, l. 5.

— 19. **εἴη . . . φησί** : the construction changes from optative to indicative, as in vii. 5 (near the end): the reverse is commoner.

— 24. **εἰ καὶ σμικρά, ἀλλ' ὦν**, "a small thing it may be, but nevertheless": for *ἀλλ' ὦν . . . γε*, cp. Soph. Ant. 84, *ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενὶ τοὔργον.*

— 25. **ἴση . . . ὁμοίως ὡς**, "the same as."

— 26. **ἀντ' ὧν**, "wherefore."

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140. 28. **εὖ ποιήσαντι,** "of having benefited."

— 33. **δοῦλος ἡμέτερος,** "one who was our slave," meaning that Maiandrios had been in the service of Polycrates. He was not in fact a slave, cp. ch. 123, *ἄνδρα τῶν ἀστῶν, ὅς οἱ ἦν γραμματιστής.*

— 34. **ἄνευ τε φόνου καί,** "without either bloodshed or," etc.

141. 3. **'Οτάνεα:** ch. 68 ff.

— 4. **ὅσων ἐδεήθη,** "all that that he had asked."

— 5. **ποιέειν ἐπιτελέα,** "to accomplish."

— 6. **ἔστελλε,** "was preparing."

142. 3. **τῷ . . . οὐκ ἐξεγένετο:** cp. vii. 4, *οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι,* "he did not succeed," etc.

— 3. **δικαιοτάτῳ γενέσθαι,** "to prove himself the most righteous."

— 6. **ἐλευθερίου:** *i.e.* to commemorate the restored freedom.

— 11. **μοι παρέχει,** "it is in my power."

— 12. **τὰ τῷ πέλας ἐπιπλήσσω,** "that for which I blame my neighbour."

— 17. **ἐς μέσον . . . τιθείς,** cp. ch. 80, l. 5.

— 17. **ἰσονομίην,** cp. ch. 80, l. 30.

— 22. **αἰεὶ γινομένοισι,** *i.e.* "in succession."

— 23. **τῷ . . . ἱδρυσάμην καὶ . . . περιτίθημι:** *i.e.* "since I erected a temple to him and now," etc.

— 24. **ταῦτα ἐπαγγέλλετο,** "made this offer."

— 26. **ἀλλ' οὐδ' ἄξιος εἷς σύ γε,** "but unworthy too art *thou* to be ruler over us": *i.e.* there are other reasons why you should not be ruler, besides your own desire to resign; for you would in any case be unworthy of this dignity: *ἄξιος* is emphasised by *οὐδέ*, and *σύ* by *γε*.

— 27. **ὄλεθρος,** like *pestis* in Latin, used of persons.

— 28. **ὅκως . . . δώσεις,** "take care that thou give," an elliptical use of the same construction as in ch. 36, *ὅρα ὅκως μή σευ ἀποστήσονται Πέρσαι,* and also in ch. 135, *ἐνετέλλετο . . . ὅκως μὴ διαδρήσεται,* and *ἐδέετο αὐτοῦ ὅκως ἥξει.*

— 28. **τῶν . . . χρημάτων,** "of the money which": relative attraction.

— 28. **μετεχείρισας,** "took in charge" from Polycrates.

143. 2. **τῷ οὔνομα ἦν,** "a man whose name was."

— 3. **νόῳ λαβών:** cp. ch. 41 (beginning).

— 3. **μετήσει,** Ionic for *μεθήσει.*

— 4. **οὐ δή τι,** not at all."

— 7. **ὡς δὴ λόγον δώσων,** "on the pretence (*δή*) that he would give an account": cp. ch. 156 (beginning).

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143. 8. **ἐδεδέατο**: Dialect § 17 (*b*).

— 9. **ἐλπίζων**, "expecting," cp. ch. 151 (end).

— 13. **οὐ γὰρ δή, ὡς οἴκασι, ἐβούλοντο**: "for, as it would seem, they did not choose": ironically said, meaning they had brought their death on themselves by not accepting the offer of Maiandrios.

144. 1. **ὦν** does not make an inference from what goes before, but resumes the narrative of ch. 141.

— 2. **κατάγοντες**, "bringing back" from exile: cp. ch. 138.

— 2. **οὔτε . . . τε**, cp. ch. 31, *οὔτε τὸν νόμον ἔλυσαν . . . ἵνα τε μή κ.τ.λ.*

— 6. **ἐπὶ τούτοισι**, "on these terms."

— 7. **θρόνους θέμενοι**, "had seats placed for them": these are apparently the *διφροφορεύμενοι* mentioned afterwards.

145. 2. **ὑπομαργότερος**, see note on ch. 29 (beginning).

— 4. **γοργύρῃ**, properly "sewer," hence "underground dungeon."

— 5. **διακύψας διὰ τῆς γοργύρης**, "stooping so as to look out of the dungeon."

— 16. **οὕτω δή τι ἐόντας κ.τ.λ.**, "although they are so exceedingly easy to conquer": cp. ch. 120.

— 17. **καταρρώδηκας**, perfect used in the sense of a present: so *δέδοικα* and *πεφόβημαι.*

— 17. **τοὺς ἐπικούρους**: cp. ch. 45.

146. 1. **ὑπέλαβε τὸν λόγον**, "accepted the proposal."

— 1. **ὡς μὲν ἐγὼ δοκέω**, "in my opinion," with implied antithesis, as in ch. 3, *ἐμοὶ μὲν οὐ πιθανός.*

— 2. **ὡς δόξαι**, dependent on *τοῦτο*, "to such a degree of folly as to think."

— 4. **φθονήσας . . . εἰ**, "grudging . . . that": so often after verbs that express feelings which are dependent on a certain condition, especially *θαυμάζω.*

— 6. **ὡς ἀσθενέστατα**, "as weak as possible."

— 9. **προσεμπικρανέεσθαι**, "to feel irritation also against" the Samians, not only against the *ἐπίκουροι* who attacked them.

— 16. **ἐξῆκε**, from *ἐξίημι.*

— 18. **συμβεβάναι**, "had been agreed upon."

— 19. **τοὺς διφροφορευμένους**, "those who had seats carried for them": apparently a title of officers of a certain rank, who were accompanied by persons who carried seats for them, cp. ch. 144 (where however the word used is *θρόνος* not *δίφρος*). Some explain the word here to mean "those who were carried in litters."

147. 3. **ἐντολάς**, attracted into the case of the relative here, and

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then afterwards repeated in the genitive *τουτέων μὲν τῶν ἐντολέων*.

147. 4. **μήτε . . . μήτε . . . τε**: the last *τε* is equivalent in English to "but": cp. ch. 144, l. 2.

— 6. **μεμνημένος ἐπελανθάνετο**, "he purposely forgot."

— 7. **ὁ δέ**: see ch. 126, l. 8.

— 9. **ὁμοίως**, "without distinction."

148. 3. **ἀνενεικάμενος**, "having caused to be brought up" from the coast to the city.

— 3. **τὰ ἔχων ἐξεχώρησε**, "what he took with him when he left the land."

— 4. **ὅκως ποτήρια κ.τ.λ.**, "whenever he set out the silver and gold cups, the servants used to be cleaning them and he would be talking with Cleomenes and would bring him on to his house," that is to say, "he used from time to time to set out the cups, and while the servants were cleaning them, he would," etc.

— 8. **ἂν . . . προῆγε** and later **ἂν ἐκέλευε**: cp. ch. 51, l. 14, where the construction is used, as here, in combination with *ὅκως* and optative, "whenever."

— 11. **καὶ δὶς καὶ τρίς**, "two or three times."

— 13. **γίνεται**, "proved himself."

— 14. **εὑρήσεται τιμωρίην**, "he (Maiandrios) would get assistance," to restore him to Samos.

149. 2. **σαγηνεύσαντες**: the operation is explained in vi. 31, thus: "they form a line, taking hold of one another's hands, from the one sea to the other, and so pass through the whole island, hunting the inhabitants out of it."

— 4. **καὶ συγκατοίκισε**, "even joined in colonising it."

— 5. **ἐκ**, "in consequence of."

150. 1. For the revolt of Babylon cp. the Behistun inscription, quoted in the Introduction.

— 3. **ἐν ὅσῳ**: the antecedent follows, *ἐν τούτῳ παντὶ τῷ χρόνῳ*.

— 4. **καὶ τῇ ταραχῇ**, "and during the attendant disturbance."

— 8. **ἐξελόντες**, *i.e.* taking them out beforehand for preservation: the word is commonly used of special gifts taken out of the spoil for distinguished persons, before the rest is divided: cp. ch. 142, *ἐξαιρέτα*.

— 11. **σιτοποιόν**, "to be bread-maker" for the house: the making of bread, being the most important part of the domestic duties, stands for the whole.

151. 6. **κατωρχέοντο καὶ κατέσκωπτον**, *i.e.* they expressed contempt by gestures and by words.

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151. 9. **ἀλλ' οὐκ ἀπαλλάσσεσθε**, "and do not go away."

— 11. **οὐδαμὰ ἐλπίζων κ.τ.λ.**, "not supposing that a mule could ever have young": cp. ch. 130, l. 13.

152. 2. **διαλελυθότος**, agreeing grammatically with the nearest word **ἐνιαυτοῦ**.

— 6. **οὐδ' ὥς**, "not even so."

— 7. **τῷ Κῦρος εἷλε σφέας**: this was the device of turning the river aside and entering the town by its channel, as described in i. 191.

— 8. **ἀλλὰ γάρ**, "but": *γάρ* is perhaps to be explained by an ellipse "but (all was of no use), for," etc.

— 9. **ἐν φυλακῇσι**, "on their guard."

153. 5. **τῶν οἱ**, "his": cp. ch. 3, *τῶν δέ οἱ παίδων*.

— 6. **ὑπὸ ἀπιστίης**, "because he did not believe it."

— 7. **βρέφος** is so used in Homer also, Il. xxii. 266, so *τέκνα* in ch. 109. (Stein.)

— 9. **πρός**, "with reference to."

— 11. **πρὸς ταύτην τὴν φήμην** repeats *πρὸς . . . ῥήματα* above, but *φήμη* is used more especially of supernatural or ominous utterances, cp. *ἐπεφημίζετο* in ch. 124.

— 12. **σὺν θεῷ**, "under divine guidance."

154. 3. **περὶ πολλοῦ ποιέεται**, "considered it a matter of great importance"; equivalent to *πολλοῦ τιμῷτο* below.

— 7. **αἱ ἀγαθοεργίαι**, "benefits," such as those which caused men to be enrolled among the *εὐεργέται* of the king: cp. ch. 140, l. 8 ff., and ch. 160.

— 7. **ἐς τὸ πρόσω μεγάθεος τιμῶνται**, "are very greatly valued," *lit.* "are honoured to a high point of greatness," (or possibly, "are valued and tend to advancement").

— 9. **εἰ δέ**, "but only if."

— 10. **ἐν ἐλαφρῷ ποιησάμενος**, the opposite of *περὶ πολλοῦ ποιησάμενος*, "making light account of that which he did."

— 13. **μαστιγώσας**, supply *ἑωυτόν* from *ἑωυτοῦ* above.

155. 4. **ὅ τι ποιήσαντα**, "for what deed," on the part of Zopyros: "who had mutilated him and for having done what."

— 5. **οὐκ ἔστι οὗτος ἀνήρ . . . τῷ**, "that man does not exist who has," etc., *i.e.* such a man.

— 5. **ὅτι μή**: so in ch. 125.

— 6. **ἐμὲ δή**, for emphasis.

— 6. **ὧδε διαθεῖναι**, "to put into this condition": so *ἀνηκέστως διαθεῖναι* below.

— 8. **δεινόν τι ποιεύμενος**, "being very greatly grieved":

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the adjective is strengthened by *τι*, as in *πολλόν τι* and similar expressions.

155. 10. **σχετλιώτατε**, "most reckless."

— 12. **τί**, "how."

— 14. **παραστήσονται**, cp. ch. 13, l. 10.

— 14. **κῶς οὐκ ἐξέπλωσας τῶν φρενῶν**, "surely thou didst wander out of thy wits": cp. vi. 12, *ἐκπλώσαντες ἐκ τοῦ νόου*, where the metaphor is more appropriately put into the mouth of the seafaring Ionians.

— 16. **ὑπερετίθεα**, so the middle voice in ch. 71, *καὶ ἐμοὶ ὑπερέθεσθε*, and active in v. 32; for the form see Dialect § 18.

— 17. **περιεῖδες**: so in ch. 48, *οὐ περιορέοντες ἀπέλκειν τοὺς ἱκέτας*.

— 17. **ἐπ' ἐμεωυτοῦ βαλόμενος**: cp. ch. 71, l. 22.

— 18. **ἢν μὴ τῶν σῶν δεήσῃ**, "unless something is wanting on thy part": *δεήσῃ* is impersonal; "unless there is a falling short from thy part" (*i.e.* from that which is required of thee).

— 18. **αἱρέομεν**, perhaps future: cp. v. 43, *εἰ αἱρέει ἐπ' ἣν στέλλεται χώρην* (where the form *αἱρήσειν* occurs immediately afterwards).

— 19. **ὡς ἔχω**, "forthwith."

— 22. **τεύξεσθαι στρατιῆς**, "I shall get the command of an army."

— 23. **ἐς δεκάτην ἡμέρην**, "on the tenth day": *ἐς* is used to mark the term up to which reckoning is made: cp. i. 77, *ἐς πέμπτον μῆνα συλλέγεσθαι*.

— 24. **τῆς σεωυτοῦ στρατιῆς**, "of the part of thy army," partitive genitive dependent on *χιλίους*.

— 24. **τῆς . . . ἀπολλυμένης**, "for the destruction of which."

— 26. **κατά**, "at," or "opposite." The gate of Semiramis is thought to have been on the west side of the town, that of the Ninevites on the north, towards Nineveh, that of the Chaldeans on the south, the gate of Belos on the south-west, and the Kissian gate on the east. (Stein.)

— 27. **ἀπὸ τῆς δεκάτης ἐς ἑβδόμην**, "on the seventh day after the tenth."

— 29. **διαλείπειν**, infin. used as an imperative, as in ch. 134, *στρατεύεσθαι*: here it is immediately followed by an imperative *κάτισον*: so also below *ἐχόντων* and *ἐᾶν*, *κελεύειν* and *τάξον*, are in close connexion.

— 32. **μηδὲν τῶν ἀμυνεύντων**, "any arms to defend them": for *ἀμυνεύντων* see Dialect § 13.

— 38. **ἀποδεξαμένου**, cp. ch. 134, l. 8.

CHAP. LINE

155. 40. **τὸ ἐνθεῦτεν**, as adverb, "after that."

156. 2. **ἐπιστρεφόμενος**, "turning to look back."

— 2. **ὡς δή**, cp. ch. 143, l. 7.

— 3. **κατὰ τοῦτο**, "in this part" of the wall.

— 5. **τὴν ἑτέρην πύλην**, "one side of the (double) gate."

— 5. **τίς**, for *ὅστις*.

— 8. **τὰ κοινά**, "the public assembly": cp. ch. 80, *ἐς τὸ κοινόν*: for **καταστάς** cp. ch. 46, l. 2.

— 12. **συμβουλεῦσαι**: see note on ch. 23, l. 19.

— 14. **ἔφη λέγων**, "he continued," used several times in passing from indirect to direct report; so in i. 118, 125, v. 49, etc., or merely to emphasise the thing said, as in ch. 145.

— 17. **καταπροΐξεται**: cp. ch. 36, l. 37.

— 18. **τὰς διεξόδους**, "the courses."

157. 4. **ἐλπίσαντες**, "supposing": so in ch. 151, l. 11.

— 6. **τῶν ἐδέετό σφεων**, "that for which he asked them."

— 6. **στρατιῆς**, "command of an army," as in ch. 155.

— 7. **αὐτῶν**: genitive after *πάρα* in the verb.

— 19. **εἶχον ἐν στόμασι**: cp. vi. 136, *Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα ἔσχον ἐν στόμασι* (in a bad sense).

— 23. **πάντα ἦν**, "was all-powerful."

158. 3. **οἱ μὲν γὰρ Βαβυλώνιοι . . . ὁ δὲ Ζώπυρος**, *i.e.* "while the Babylonians were defending themselves, Zopyros," etc.

— 9. **τοῦ Διὸς τοῦ Βήλου**, "Zeus Belos," *i.e.* Bel (or Baal), the supreme god of the Babylonians. His temple is described in Herodotus i. 181, as a great square pile of eight towers set one on the top of another, with a house for the god at the top of all.

— 11. **ἐς ὃ δὴ καὶ οὗτοι ἔμαθον**, "until at last these too learnt."

159. 1. **τὸ δεύτερον**. The first time was the capture by Cyrus (i. 191).

— 3. **περιεῖλε**: cp. ch. 96, l. 7.

— 4. **τὸ πρότερον**, "at the former time."

— 9. **ὡς δ' ἕξουσι**, dependent on *προϊδών*.

— 10. **γενεὴ ὑπογίνηται**, "offspring might come up."

— 12. **ἀπέπνιξαν**: see ch. 150.

— 14. **ὅσας δή**, "a certain fixed number": cp. ch. 52 (beginning).

— 16. **τὸ κεφαλαίωμα . . . συνῆλθε**, "the sum-total which came together amounted to," etc.

160. 1. **ἀγαθοεργίην**, see note on ch. 154, l. 7.

— 2. **παρὰ Δαρείῳ κριτῇ**, "in the judgment of Dareios."

CHAP. LINE

160. 3. **ὅτι μή**, cp. ch. 125, l. 9.

— 8. **πρὸς τῇ ἐούσῃ**, "in addition to that which he had."

— 9. **δῶρα**, see note on ch. 20, l. 4.

— 11. **ἀτελέα**, *i.e.* without paying tribute to the king; that is, the satrap would receive the tribute instead of the king. For the tribute ordinarily paid by the province of Babylon, see ch. 92.

— 12. **μέχρι τῆς ἐκείνου ζόης**, "as long as his life should last."

— 13. **ἐν Αἰγύπτῳ**: *i.e.* on the occasion of the revolt of Inarōs, mentioned in ch. 15.

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